Brethren in Iniquity:

OR, THE CONFEDERACY OF *PAPISTS* with *SECTARIES*,

For the Destroying of the *True Religion*, as by Law Establish'd, plainly detected.

WHEREIN

Is shewed a farther Account of the *Romish* Snares and Intrigues for the Destroying the *True Reformed Religion*, as Professed in the Church of *England*, and Established by Law, and for the Introducing of *Popery* or *Atheism* among us; clearly shewing from very Authentick Writers and Testimonies, That the principal Ways and Methods whereby the *Papists* have sought the Ruine of our Religion and Church, from the Beginning of our Reformation, to the present Times, and by which they are still in hopes of compassing it, are by promoting of *Toleration*, or pretended *Liberty of Conscience*; and that for above these Sixscore Years the *Papists* have so craftily Influenced our Dissenters, as to make them the unhappy Instruments of effecting their most pernitious Designs, which they contrived for the Subverting our Church and State.

Every Kingdom divided against it self, is brought to desolation: and every City or House divided against it self, cannot stand, Matth. xij. 25.

Now I beseech you, Brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them: For they that are such, serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple, Rom. xvi. 17, 18.

These be they which separate themselves, sensual, having not the Spirit, Jude i. 19.

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Brethren

Bzethzen in Iniquity:

OR,

The Confederacy of *Papiſts* with *Sectaries*, for the deſtroying of the *True Religion*, as by Law Eſtabliſhed, plainly detected.

A Letter from Sir William Boſwell, *to the moſt Reverend* William Laud, *late Arch-biſhop of* Canterbury, *remaining with Sir* Robert Cotton's *choice Papers.*

Moſt Reverend,

AS *I am here employed by our Soveraign Lord the King, your Grace can teſtifie, that I have left no ſtone unturned for his Majeſty's Advancement; neither can I omit (whenever I meet with Treacheries or Conſpiracies againſt the Church and State of* England) *the ſending your Grace an account in General. I fear Matters will not anſwer your Expectations, if your Grace do but ſeriouſly weigh them with deliberation. For be you aſſured, the* Romiſh Clergy *have gull'd the miſled party of our* Engliſh Nation, *and that under a Puritanical Dreſs; for which the ſeveral Fraternities of that Church, have lately received Indulgence from the See of* Rome, *and Council of* Cardinals, *or to Educate ſeveral of the young* Friars *of the Church of* Rome, *who be Natives of His Majeſty's* Realms *and* Dominions, *and inſtruct them in all manner*

of Principles and Tenents contrary to the Epiſcopacy of the Church of England.

There be in the Town of Hague, *to my certain knowledge, two dangerous Impoſtors, of whom I have given notice to the Prince of* Orange, *who have large Indulgences granted them, and known to be of the Church of* Rome, *although they ſeem* Puritans; *and do converſe with ſeveral of our* Engliſh *Factors.*

The one, James Murray, *a* Scotch-man, *and the other* John Napper, *a* York-ſhire *Blade. The main drift of theſe Intentions is, to pull down the* Engliſh *Epiſcopacy, as being the chief Support of the Imperial Crown of our Nation; for which purpoſe above ſixty* Romiſh *Clergy-men are gone within theſe two Years out of the Monaſteries of the* French *King's Dominions, to Preach up the* Scotch Covenant, *and Mr.* Knox *his Diſcipline and Rules within that* Kirk, *and to ſpread the ſame about the* Northern Coaſts *of* England. *Let therefore His Majeſty have an inkling of theſe Crotchets, that he might be perſwaded, whenever Matters of the Church come before you to referr them to your Grace, and the Epiſcopal Party of the* Realm; *for there be great Preparations making ready againſt the* Liturgy *and* Ceremonies *of the Church of* England: *And all evil Contrivances here and in* France, *and in other* Proteſtant *Holdings, to make your Grace and the Epiſcopacy odious to all Reformed Proteſtants abroad: it has wrought ſo much on divers of the Foreign Miniſters of the Proteſtants, that they eſteem our Clergy little better than* Papiſts. *The main things that they hit in our Teeth are, our Biſhops being called Lords; the Service of the Church; the Croſs in Baptiſm; Confirmation; Bowing at the Name of* Jeſus; *the Communion-Table placed Altar-ways; our manner of Conſecrations; and ſeveral other Matters, which be of late buzz'd into the Heads of the Foreign Clergy, to make your Grievances the leſs regarded, in caſe of a change; which is aimed at, if not ſpeedily prevented.*

Your Grace's Letter is carefully delivered by my Gentleman's own Hands unto the Prince.

Thus craving your Grace's hearty Prayers for my Undertakings abroad, as alſo for my ſafe arrival, that I may have the Freedom to kiſs your Grace's Hands, and to tell you more at large of theſe things, I reſt,

Your Grace's moſt

Hague, June 12. 1640.

Humble Servant,

W. B.

A Letter from the Right Reverend *J. Bramhall*, Biſhop of *Derry*, (afterwards Primate of *Ireland*) to the moſt Reverend *James Uſher*, Archbiſhop of *Ardmagh*.

Moſt Reverend,

I *Thank God I do take my Pilgrimage patiently; yet I cannot but condole the Change of the Church and State of* England. *And more in my Pilgrimage than ever, becauſe I dare not witneſs and declare to that ſtraying Flock of our Brethren in* England, *who have miſled them, and who they are that feed them. But that your Lordſhip may be more ſenſible of the Churches Calamities, and of the dangers ſhe is in of being Ruined, if God be not mercifull unto her; I have ſent you a part of my Diſcoveries, and it from credible hands at this preſent, having ſo ſure a Meſſenger, and ſo fit an opportunity.*

It plainly appears, That in the Year 1646. *by Order from* Rome, *above* 100 *of the* Romiſh *Clergy were ſent into* England, *conſiſting of* Engliſh, Scotch, *and* Iriſh, *who had been Educated in* France, Italy, Germany *and* Spain; *part of theſe within the ſeveral Schools there appointed for their Inſtruction. In each of theſe Romiſh Nurſeries, theſe Scholars were* Taught *ſeveral Handicraft-Trades and Callings, as* their Ingenuities *were moſt bending, beſides* their *Orders, or Functions of that Church.*

They have many yet at *Paris* a fitting *up* to *be* ſent *over, who* twice *in* the *Week oppoſe one* the other; *one* pretending Presbytery, the other *Independency*; ſome *Anabaptiſm*, and other contrary Tenents, dangerous and prejudicial to the Church of *England*, and to all the Reformed Churches here abroad. *But they are wiſely preparing to prevent theſe Deſigns, which I heartily wiſh were conſidered in* England *among the Wiſe there.*

When the *Romiſh Orders* do thus Argue *Pro* and *Con*, there is appointed one of the Learned of thoſe *Convents* to take Notes and to Judge; and as he finds their Fancies, whether for *Preſbytery, Independency, Anabaptiſm, Atheiſm*, or for any new Tenents, ſo accordingly they be to act, and to exerciſe their Wits. *Upon their Permiſſion when they be ſent abroad, they enter their Names in the Convent Regiſtry, alſo their Licences: If a* Franciſcan, *If a* Dominican, *or* Jeſuit, *or any other Order, having ſeveral Names there*

Entered in their Licence; in caſe of a diſcovery in one place, then to fly to another, and there to change their Names or Habit.

For an aſſurance of their Conſtancy to their ſeveral Orders, they are to give monthly Intelligence to their Fraternities, of all Affairs where-ever they be deſperſed; ſo that the Engliſh *abroad, know News better than ye at home.*

When they return into England, *they are Taught their Leſſon, to ſay (if any enquire from whence they come)* That they were poor Chriſtians formerly that fled beyond-ſea for their Religion-ſake, and are now Returned, with glad News, to enjoy their Liberty of Conſcience.

The 100 *Men that went over* 1646. *were moſt of them Soldiers in the Parliament's Army, and were daily to correſpond with thoſe Romaniſts in our late King's Army that were lately at* Oxford, *and pretended to Fight for His Sacred Majeſty: For at that time there were ſome Roman Catholicks, who did not know the deſign a contriving againſt our Church and State of* England.

But the Year following, 1647. *many of thoſe Romiſh Orders, who came over the Year before, were in conſultation together, knowing each other. And thoſe of the King's Party asking ſome why they took with the Parliament's ſide, and asking others whether they were Bewitched to turn* Puritans, *not knowing the Deſign: But at laſt, ſecret Bulls, and Licences being produced by thoſe of the Parliament's ſide;* it was declared between them, There was no better Deſign to Confound the Church of *England*, than by pretending Liberty of Conſcience. *It was argued then, that* England *would be a ſecond* Holland, *a* Common-wealth; *and if ſo, what would become of the King? it was anſwered, Would to God it were come to that point. It was again replyed, Your ſelves have Preached ſo much againſt* Rome, *and his Holineſs, that* Rome *and her* Romaniſts *will be little the better for that Change; But it was anſwered, You ſhall have* Maſs *ſufficient for* 100000 *in a ſhort ſpace, and the Governors never the wiſer. Then ſome of the mercifulleſt of the* Romaniſts *ſaid, This cannot be done unleſs the King Die: Upon which Argument, the* Romiſh *Orders thus Licenſed, and in the Parliament Army, wrote unto their ſeveral* Convents, *but eſpecially to the* Sorboniſts, *whether it may be ſcrupled to make away our late Godly King, and His Majeſty His Son, our King and Maſter; who, Bleſſed be God, hath eſcaped their Romiſh Snares laid for him? It was returned from the* Sorboniſts, *That it was lawful for Roman Catholicks to work Changes in Governments for the Mother-Church's*

Church's Advancement, and chiefly in an Heretical Kingdom, and ſo lawfully make away the King.

Thus much, to my knowledge, have I ſeen and heard ſince my leaving your Lordſhip, which I thought very requiſite to inform your Grace; for my ſelf would hardly have credited theſe things, had not mine Eyes ſeen ſure Evidence of the ſame. *Let theſe things Sleep within your Gracious Lordſhip's Breaſt, and not awake but upon ſure Grounds, for this Age can truſt no Man, there being ſo great Fallacy amongſt Men. So the Lord preſerve your Lordſhip in Health, for the Nations Good, and the benefit of your Friends; which ſhall be the Prayers of,*

Your Humble Servant,

July, 20. 1654:

J. Derenſis.

Theſe two Letters were taken out of the Treaſury of choice Letters Publiſhed by Dr. *Parr*, his Lordſhip's Chaplain, and Printed for *Nathanael Ranew* at the *King's-Arms* in St. *Paul's* Church-yard, 1686.

Agreeable to this laſt Letter Biſhop *Bramhall* in his excellent Anſwer to Mr. *Litire*, a *French* Papiſt, when the Monſieur reflected on the *Browniſts*, *Independents*, and *Preſbyterians*, becauſe of their Diviſions, ſaith, *That he wonder'd he ſhould be ſo Cholerick againſt them, for certainly they have done you (viz.* the Papiſts) *more ſervice in* England, *than ever you could have done for your ſelves*, pag. 43.

The

The like Account of the Papiſts contriving the Old King's Death, together with their under-hand Dealings, and joining with the Phanaticks, *for the bringing to paſs this Execrable Act, is given by* Peter du Moulin, *D. D. in his Anſwer to* Philanax Anglicus *(a Popiſh Book)* pag. 58, 59, &c. *which well agrees with Biſhop* Bramhall's *Letter, and they mutually confirm each others Teſtimony.* Editio quarta, Anno Dom. 1679.

WHEN the Tranſactions of the late bad Times (ſaith the Doctor) are ripe for Hiſtory and Time, the preſerver of Truth hath diſcovered the Myſtery of Iniquity, and the Depths of Satan which hath wrought ſo much Miſchief, it will be found that the late Rebellion was raiſed and foſter'd by the Arts of the Court of the *Rome*; that Jeſuits profeſs'd themſelves *Independants*, *Fifth Monarchy-men*, *&c.* that they might pull down the *Engliſh* Monarchy and Church, and that in their Committees, for the Deſtruction of the King and Church, they had their Spies and Agents. The Roman Prieſt and Confeſſor is alſo known, who when he ſaw thefatal ſtroke given to our Holy King and Martyr, brandiſh'd his Sword, and ſaid, *Now the greateſt Enemy we have in the World is gone.*

When the News of that horrible Execution came to *Roan*, a Proteſtant Gentleman of good Credit was preſent in a Company of Jeſuited Perſons; where, after great expreſſions of Joy, the graveſt of the Company ſpake much after this ſort, touching the King's Promiſe, though it was falſe what he ſaid: *The King of* England (ſaid he) *at his Marriage promiſed us the re-eſtabliſhing of the Roman Catholick Religion in* England, *and when he delayed to fulfil his Promiſe, we warn'd him from time to time to perform it; we came ſo far as to tell him, That if he would not do it, we ſhould bring him to his Deſtruction. We have given him lawful warning, and when no warning would ſerve, we have kept our Word to him, ſince he would not keep his Word to us.*

That grave Rabbi's Sentence agreeth with this certain Intelligence, which ſhall be juſtified whenſoever Authority will require it, That the Year before the King's Death a ſelect number of Engliſh Jeſuits were ſent from their whole Party into *England*; firſt

firſt to *Paris* to conſult with the faculty of *Sorbon*, then altogether Jeſuited, to whom they put this Queſtion in Writing, That ſeeing the ſtate of *England* was in a likely poſture to change Government, whether it was lawful for the Catholicks to work that change, for the advantage and ſecuring of the Catholick Cauſe in *England*, by making away the King, whom there was no hope to turn away from his Hereſie? Which was anſwered Affirmatively. After which the ſame perſons went to *Rome*, where the ſame Queſtion being propounded and debated, it was concluded by the Pope and his Council, That it was both lawful and expedient for the Catholicks to promote that Alteration of State. What followed that Conſultation and Sentence, all the World knoweth; and how the Jeſuits went to work, God knoweth; and Time the diſcoverer of Truth will let us know. But when this horrible Parricide committed on the King's ſacred Perſon was ſo univerſally cried down, as the greateſt Villainy that had been committed in many Ages, the Pope commanded all the Papers about that Queſtion to be gathered up and burnt. In Obedience to which Order, a *Roman Catholick* in *Paris* was demanded a Copy, which he had of thoſe Papers; but the Gentleman who had time to conſider and deteſt the Wickedneſs of that Project, refuſed to give it, but ſhew'd it to a Proteſtant Friend of his, and related to him the whole carriage this Negotiation, with great abhorrency of the Jeſuits Practices.

At the firſt appearing of this Charge, it ſtruck ſuch a terror among the Gentlemen of *Somerſet-Houſe*, (where a Man of great Note was much concerned in it) that they caſt themſelves at the King's Feet to crave Juſtice againſt me; yet, upon another pretence, which was the mention I had made (after Mr. *Prin* and Mr. *Foulis*) of the Prieſt flouriſhing with his Sword when the King's head was cut off, and ſaying, *Now our greateſt Enemy is cut off*: But, upon ſoberer thoughts, after Three or Four Days the great clamour was ſuddenly huſh'd, only they won the Queen-Mother to beſeech the King, that I might be forbidden to make any more Books, which was expreſſed to me in a Letter from the Secretary of State (yet in a gracious counſelling way) from my Great and Good Maſter, that it was my wiſeſt courſe to forbear writing Books in *Engliſh*, becauſe it was not my Native Language, which prohibition was taken away, when I cauſed

caused the same Book to be Reprinted, *Anno Dom.* 1668.

And such was the violent Distraction of these guilty persons, who were between anger and fear, that when they seem'd most fervent to fall upon me, they were cowed by their own guiltiness; and they were so prudent as to take Order among themselves, that none should provoke me (by writing against me) to write again: For I heard nothing of them for Five or Six Years, till a young Nobleman, the Earl of *Castlemain*, took the Field against me. Mr. *Cressy* seeing the ice broken, followed him. The Earl added in a Third Edition, That *I was defied by Papists, and sollicited by Protestants, to make good my words*; and he says true; but I have now defied the Papists Seventeen Years to call me in Question before my Judges, and I do so still, but instead of calling me their Accuser, to bring forth my Proofs, they labour to silence me, and chose to lie under the Guilt, instead of taking the open legal way for their Justification.

As for the Sollicitations of Protestants, my request to them is, that they would consider the first line of my Charge; *viz.* This Intelligence shall be justified whensoever Authority shall require it, so that I cannot in Duty bring forth the most essential Testimonies before I be bid by Authority. Should I do otherwise the fault would be as great in point of Prudence, as in that of Duty; for I should thereby make my Adversaries my Judges, who might detort the Testimonies. This then being of so high a nature, I will stand to this Resolution, to answer no Summons, but such as are back'd by publick Authority: And here, for to give them farther satisfaction, he prints a Letter he received from Sir *William Morrice*; part of it, which relates to this concern, followeth:

SIR,

——*Though I cannot give attestation to all the circumstances which you mention, yet to the substance of that you desire me to bear witness to, I shall say, That the King my Master gave me his Command soon upon the coming forth of your Answer to* Philanax Anglicus, *to signifie his pleasure, that you should write no more in* English, *as, which being not vernacular to you, he said you were not perfect Master* —— You know in what trust and capacity I served His Majesty, and what it was my duty to say, and whereof to be silent; but this I may say safely, and will do it confidently, that many Arguments

ments did create a violent ſuſpicion, very near convincing Evidences, That the Irreligion of the Papiſts was chiefly guilty of the Murther of that Excellent Prince —— *I applaud your pious Zeal and good Deſigns, and vote happy ſucceſs to your Undertakings, with reward proportionable*, &c.

Mr. *Pryn*'s Intelligence confirmed mine, who ſaith (in his *True and perfect Narrative*, pag. 46.) *That our late Excellent King having aſſented in the Treaty of the* Iſle of Wight, *to paſs Five ſtrict Bills againſt Popery, The Jeſuits in* France, *at a general Meeting there, preſently reſolved to bring him to Juſtice, and take off his Head, by the power of their Friends in the Army, as the King himſelf was certified by an Expreſs from thence, and wiſhed to provide againſt it but two days before his removal by the Army from the* Iſle of Wight *to his Execution.*

It were worth the Enquiry upon what Ground the Author of *Fair Warning* affirmeth, *pag.* 35, 36, 37. (in the Second Part of 120 Prophecies, concerning the return of Popery) *That Father* Sibthorp, *in a Letter to Father* Medcalfe, *acknowledgeth the Jeſuits to have contriv'd the Murther of the King, and that* Sarabras *was preſent, and triumphing at the Murther of his ſacred Majeſty.*

In purſuance of the Order from *Rome*, for the pulling down both the Monarch and Monarchy of *England*, many Jeſuits came over, who took ſeveral Shapes to go about their Work, but moſt of them took party in the Army. About Thirty of them, or their Diſciples, were met by a Proteſtant Gentleman between *Roan* and *Diepe*, to whom they ſaid, (taking him for one of the Party) That *they were going into* England, *and would take Arms in the Independant Army, and endeavour to be Agitators.* (This agrees with the Account Biſhop *Bramhall* gave in his Letter to Biſhop *Uſher.*)

In the Year 1640 there was diſcovered to the Archbiſhop of *Canterbury* a deſign, in which the Pope, Cardinal *Richlieu*, and many of the Engliſh Papiſts, but eſpecially the Jeſuits, were concerned in ſtirring up thoſe Diviſions that had juſt before broke out in *Scotland* for the Ruine of the King and of the Archbiſhop. This may be ſeen at large in the Hiſtories of thoſe times, and the very Papers themſelves may be found in Mr. *Ruſhworth*'s Collections, *vol.* 3. *p.* 1310. *&c.* Sir *William Boſwell* likewiſe at the *Hague*, made the like Diſcovery in his Letter to the Archbiſhop.

Father *Salmonet* declares in his History of our Civil Wars, printed in *France* with the Allowance of the King, *That after the Engagement at* Egdehill, *several Romish Papists were found among the slain of the Parliament Army.* And adds, That *the Parliament had two Companies of* Walloons, *besides others of that Religion in their Army.* Salmonet Hist. des troubles d'Angleterre, liv. 3. pag. 165.

When the Rebellion also broke out in *Ireland*, it was we know bless'd with His Holiness's Letters, and assisted by his Nuntio, whom he sent on purpose thither for that service.

And that the Papists had a flying Squadron in the Parliament Army. How boldly soever this may be denied by some, there is another proof beyond Exception in a Declaration of King *Charles* I. that he sent to the Kingdom of *Scotland*, dated *April* 21. 1643. which hath been several times Printed. And as an Author that wrote the History of the late Civil Wars has assured us, the clean draught of it, corrected in some places with the King's own hand, is yet extant, so that it cannot be pretended that this was only a bold Assertion of some of the King's Ministers, that might be ill affected to their Party. In that Declaration the King studied to possess his Subjects of *Scotland*, with the Justice of his Cause, and among other things to clear himself of the imputation, that he had an Army of Papists about him. after many things said on that Head, these Words are added, *Great Numbers of that Religion have been with alacrity entertained in that Rebellious Army against us, and others have been seduced, to whom we had formerly denied Employments, as appears by the Examination of many Prisoners, of whom we have taken Twenty or Thirty at a time of that Religion in one Troop, or Company.* The Credit of this Testimony is not to be disputed; but no Discoveries, how evident soever they may be, can effect some sort of Men, that have a secret against Blushing. This also plainly lets us see, how that under the dissembled Disguise of being of their Parties, the subtle Priests and Jesuits have crept in, and mix'd themselves among our dividing Sectaries, and cunningly made them the unhappy Tools and Instruments to effect their most pernitious Designs and Contrivances, which otherwise, without their aid, they would not be able to compass; and that the same Method, not covertly but openly, is still practised, is too palpable to be gainsaid. God grant the Eyes of our Dissenting Brethren may be

be timely opened, for the ſeaſonable preventing the Miſeries and Evils that threaten our Government, that they may not only ſee, but follow the things that belong to the Peace and Proſperity of our Church and State, before they are hid from their Eyes.

A Proteſtant Lady living in *Paris* in the time of our late Calamities, was perſwaded by a Jeſuit, going in Scarlet, to turn *Roman Catholick*; and when the diſmal News of the King's Murther came to *Paris*, this Lady, as all other good *Engliſh* Subjects, was moſt deeply afflicted with it; and when this Scarlet Divine came to ſee her, and found her melted in Tears, about that heavy and common Diſaſter, he told her with a ſmiling Countenance, *That ſhe had no reaſon to lament, but rather to rejoice, ſeeing that the Catholicks were rid of their greateſt Enemy, and that the Catholick Cauſe was much furthered by his Death.* Upon which the Lady put the Man down the Stairs in great Anger, ſaying, *If that be your Religion, I have done with it for ever*: And God hath given her the Grace to make her Word good hitherto.

Many Intelligent Travellers can tell of the great Joy among the *Engliſh* Convents and Seminaries for the King's Death, as having overcome their Enemy, and done their main work for their Settlement in *England*, of which they made themſelves ſo ſure, that the *Benedictines* were in great care that the *Jeſuits* ſhould not get their Land, and the *Engliſh Nuns* were contending who ſhould be Abbeſſes in *England*.

An underſtanding Gentleman viſiting the *Friars* of *Dunkirk*, put them upon the Diſcourſe of the King's Death, and to pump out their Sence about it, ſaid, That the *Jeſuits* had laboured very much to compaſs that great Work; to which they anſwered, That the *Jeſuits* would Engroſs to themſelves the Glory of all great and good Works, and of this among other Works; whereas they had laboured as diligently and effectually for it as they, ſo there was ſtriving for the Glory of that Atchievement, and the *Friars* ſhew'd themſelves as much Jeſuited as the *Jeſuits*. The ſame Gentleman who in his Travels hath found them in ſeveral places jealous of the Glory, which the Jeſuits aſcribed to their only Order to have promoted the King's Death, whereas other Orders had been as active as they, in that great Atchievement.

I cannot leave unobſerved, that in the height of the late Uſurpation and Tyranny, two Heads of the Gun-powder Traitors

that were ſet up upon the Houſe of Lords, were taken down, not by high Winds, but by the ſame Zeal which had plotted that Treaſon, and with the leave of Traytors of another Feather, which in time we may hear to be ſhrined up in Gold, as Holy Relicks, and working Miracles. By this we ſee, what a good Accord, and friendly Correſpondence there was between theſe two Parties, that ſeemed ſo contrary to each other.

That Jeſuits and other Romaniſts were the Hatchers of thoſe miſerable Broils and Troubles which befel our Church and State in the late Times of Confuſion and Uſurpation, and were the chief Cauſers and Fomenters of the Perſecutions and Clamours againſt the King, Biſhops, and the other Loyal Orthodox Clergy, appears by Father *Sibthorp*'s Letter to Father *Medcalfe*; part of which is as follows.

"And now (ſaith he) they are pulling down that Wall which "at once adorned and defended their way, I mean their Go- "vernment, their Vineyard (as they uſed to ſay) is laid waſte, "that the wild Beaſts of the Foreſt may come in, and upon "this Ground we proceed ſo ſure, that however things happen "we ſhall have the Advantage; for either this Attempt will pre- "vail againſt the Governors and Government of the Church, "or it will not: If it doth, *then all the ableſt and wiſeſt Men are "like to be removed, and their Places filled with weak, ignorant Men, "and ductile Worldings, that will always be on the ſtronger ſide, and "their Ends will be eaſily obtained.* But if there be any Oppoſi- "tion, Murmuring and Diſcontents, either it will provoke the "Diſcontented to open Defence and Reſiſtance, or not: If not, "then their Diſcontents will hurt none but themſelves; if it do, "then either they will be cruſhed in the beginning, or be able "to bring it to a War: If the firſt, then we ſhall have the day, "and this to boot, That they ſhall lie under the *Odium* of Re- "bellion, and be trod the lower, ſo as to be the leſs able ever "to riſe, and we ſhall with eaſe drive on the Change to a higher "degree in Oppoſition to ſo odious a Party. But if they be able "to make a War of it, either they will be conquered or con- "quer, or make Peace: The laſt is the moſt unlikely, becauſe "Jealouſies and Engagements will preſently be multiplied, ſo "that an apparent Neceſſity will ſeem to lie on each Party, not "to truſt the other, and the flames are eaſier to be kept in: But "if ſo unlikely a thing ſhould come to paſs, yet it muſt needs be

"to

" to our Advantage; for we will ſeem openly to appear for the " King, and ſo in *England* and *Ireland* we ſhall be conſiderable. " He will remember that he was helped by us, and look on the " *Puritans* as Rebels, and take his next Advantage againſt them, " or at leaſt be at a greater diſtance from them than before, " for ſuch a War will never out of his mind, nor will he think " himſelf ſafe till he hath diſabled them from doing the like a- " gain. Again, if one Party Conquer, it will be the King or " the *Puritans*; if the King prevail, then will the *Puritans* be " totally trod down, and we, by whoſe help the Victory is got, " ſhall certainly be incomparably better than we are, if we have " not preſently all our will; for our Fidelity will be cried up, " the Rebels will be odious, ſo that their very Names will be a " ſcorn, and there will be no great reſiſtance of us: But if the " *Puritans* get the Day, yet ſhall we make great advantage of it. " For, Firſt, *They will be unſetled, and all in pieces, and not know* " *how to ſettle the Government.* Secondly, We ſhall neceſſitate " the *Puritans* to keep the King a Priſoner, or elſe put him to " Death; if they keep him Priſoner, his Diligence, his Friends, " and their own Diviſions, will either work his Deliverance, " and give him the Day again by our help, or at leaſt will keep " the State in a continued Unſetledneſs, and will be an Odium " on them. If they cut him off (which we will rather promote, " leaſt they ſhould make uſe of his Extremities to any Advan- " tage) then, firſt, we ſhall procure the Odium of King-killing " to fall upon them, which they are wont to caſt upon us, and " ſo we ſhall disburthen our ſelves. Secondly, we ſhall have them " all to pieces in Diſtractions; for, thirdly, either they will " then ſet up a new King, or the Parliament will keep the Power, " changing the Government into a Democracy; the firſt cannot " be done without great Concuſſions and new Wars, and we " ſhall have an opportunity to have a hand in all; and when it " it is done, it may be much to our Advantage. The ſecond " will apparently by Factions and Diſtractions give us footing " for continual Attempts. *But to make all ſure, we will ſecretly* " *have our Party among the* Puritans *alſo, that we may be ſure to* " *maintain our Intereſt, which way ſoever the World goes.*

This Politick Letter of Father *Sibthorp* being written ſome little time before the late Civil Wars, the Event and other Diſcoveries like this, ſhews to whom the contrivances of that abo-

minable

minable Rebellion and Uſurpation is owing, and how much the Papiſts love to fiſh in our troubled Waters. This Letter was printed in the Year 1663. in the Book called, *A Word in Seaſon, or the great Plot for reſtoring Popery, by oppoſing Uniformity*; a very uſeful Book, wherein ſeveral Diſcoveries are made of the Papiſts Intreagues, how much they have tamper'd with our Diſſenters, fomented our Diviſions, and thereby promoted the Growth of Popery in our Nation.

Mr. Richard Baxter's *diſcovery and Confeſſion, how much the Papiſts inſinuated themſelves among the ſeveral ſorts of Sectaries, for the reſtoring of Popery, and the deſtroying our Church and State, in his* Key for Catholicks, pag. 326, 327, &c.

THE perſecuted *Nonconformiſts* of the Proteſtant Party, tho' they were moſt averſe to Papiſts, *yet had ſome of the Popiſh Brood at laſt crept in among them; not only to ſpy out their Minds and Ways, but to head the Party, and ſow among them the Seed of further Diſcontent and Errour, and to make them a Nurſery of various Sects.* For every where, by their good Will, the Jeſuits will have ſome. If you ask me for proof of this, I ſhall at this time give you the words of the Jeſuit's Letter recited by Mr *Pryn*, Introd. pag. 90. *I cannot chuſe* (ſaith the Jeſuit) *but laugh to ſee how ſome of our own Coat have reincounter'd themſelves, you would ſcarce know them if you ſaw them, and it is admirable how in Speech and Geſture they act the Puritans.* The *Cambridge* Scholars, to their woeful Experience, ſhall ſee *we can better act the Puritans then they have done the Jeſuits. They have abuſed our ſacred Patron St.* Ignatius *in jeſt, but we will make them ſmart for it in earneſt*; I hope you will excuſe my Merry digreſſion, for I confeſs it to you, I am at this time tranſported with Joy, to ſee how happily all Inſtruments and Means, as well great as leſſer, co-operate to our purpoſes, &c.

How far they crept into all Societies under the name of *Independants* is opened by ſo many already in Print as there needs no more be added to it. And it is a thing notorious, that they have crept in among the *Anabaptiſts*, and fomented that Sect. The ſtory of the Scotiſh Miſſionary that pretended himſelf a *Jew*,

and

and gave the *Anabaptists* the glory of his conversion and rebaptizing, who was afterwards discovered at *Newcastle*, is published and commonly known; and too many others have more neatly play'd their game. And though many of the more sober *Anabaptists*, would not be so usefull to the Papists as they have expected, *Yet multitudes of them too far answered their expectations.*——

I shall tell you next, of some of those Heresies, or Parties among us, that are the *Papists* own spawn, or progeny, either they laid the egg, or hatch'd it, or both. *And it is most certain that Libertinism, or Freedom for all Religions, was spawned by the Jesuits, who hate it in* Spain, Italy *and* France, *but love it in* England. I have met with the masked Papists my self that have been very zealous and busie to promote this *Liberty of Conscience* (as they deceitfully call it;) *for by this means they may have liberty for themselves, and liberty to break us in pieces by Sects; and also liberty under the vizour of a Sectary of any tolarated sort, to oppose the Ministry and Doctrine of Truth.* ——

There are also some juggling Papists, especially in our Councils, Civil and Ecclesiastick, *that play their game by over-doing, and making every thing to be Popish and Antichristian, to drive us into extreams, and into opinions, in which we may be easily baffled, and its not a little that they have won of us at this game.* [In this book of Mr. *Baxter* a great deal more to this purpose may be seen; how much the Papists work their designs by the means of our Sectaries, whom they decoy.]

And farther Mr. *Baxter* in 1671. a little before the Indulgence then came forth, was so sensible of the mischief of Separation, that he saith in his Preface to *the defence of the cure of Church Divisions, p.* 17. *That our Divisions gratify the Papists, and greatly hazard the Protestant Religion, and that more than most of you seemeth to believe or regard*, where he speaks to the separating people; and among other great inconveniences which he mentions, this is one; That Popery will get by it so great advantage as may hazard us all, and we may lose that which the several Parties do contend about. And *p.* 52. &c. He saith, that two ways Popery will grow out of our divisions.

First, By the odium and scorn of our disagrements, in consistency and multiplied Sects, they will perswade people, that we must come for unity to them, or else run mad and crumble into dust and individuals. Thousands have been drawn to Popery or confirmed in it by this argument already, and I am perswaded that

all

all the arguments elſe in *Bellarmine*, and all other books that ever were written, have not done ſo much to make Papiſts in *England* as the multitude of Sects among our ſelves; yea, ſome Profeſſours of Religious ſtrictneſs, of great eſteem for Godlineſs, have turned Papiſts themſelves when they were giddy and wearied with turnings, and when they had run from Sect to Sect and found no conſiſtency in any.

Secondly, Either the Papiſts by increaſing the diviſions would make them be accounted ſeditious, rebellious and dangerous to the publick peace, or elſe when ſo many parties are conſtrain'd to beg and wait for Liberty, the Papiſts may not be ſhut out alone, but have toleration with the reſt. And, ſaith he, ſhall they uſe our hands to doe their works, and pull their freedom out of the fire? *We have already unſpeakably ſerved them both in this, and in abating the Odium of the Gunpowder-plot, and their other Treaſons, Inſurrections and Spaniſh-invaſion.*

Thus freely did Mr. *Baxter* write at that time, and even after that Indulgence, he hath theſe remarkable paſſages, concerning the ſeparating and dividing humour of their people in his ſacrilegious deſertion, *&c. Pag.* 103.

It ſhameth and grieveth us to ſee and hear from *England* and *New-England*, this common cry, We are indangered by Diviſions, becauſe the ſelf-conceited part of the Religious people will not be ruled by their Paſtours, but muſt have their way, and will needs be Rulers of the Church and them. And ſoon after, he ſaith to them, You have made more Papiſts, than ever you or we are like to recover. Nothing is any whit conſiderable that a Papiſt hath to ſay till he cometh to your caſe, and ſaith, Doth not experience tell you that without papal Unity and Force, theſe people will never be ruled or united? It is you that tempt them to uſe Fire and Faggot, that will not be ruled, nor kept in concord; And muſt you, even you, that ſhould be our comfort, become our ſhame and break our hearts, and make men Papiſts, by your Temptation? Woe to the World becauſe of offences, and woe to ſome by whom they come. To ſhew yet farther what Influence the Jeſuitical Counſels have had upon ſome people, as to the courſe of Separation, I ſhall produce the Teſtimony of a very conſiderable Man among them, who underſtood theſe affairs as well as any Man; *viz.* Mr. *Philip Nye*, who not long before his Death, foreſeeing the miſchievous Conſequence of theſe extravagant

gant heats the people were running into, wrote a Diſcourſe on purpoſe to prove it lawful, to hear the Conforming Miniſters, and anſwers all the Objections againſt it; and towards the Concluſion he wonders how the differing Parties come to be ſo agreed, in thinking it unlawful to hear us preach; but he ſaith, *He is perſwaded, it is one conſtant deſign of Satan, in the variety of ways of Religion he hath ſet on foot by Jeſuits among us; let us therefore be more aware of whatſoever tends that way.* Here we have a plain Confeſſion of a very leading Man among the Diſſenters, that the Jeſuits were very buſie among them, and that they and the Devil joined together in ſetting them at the greateſt diſtance poſſible from the Church of *England*; and that thoſe who would countermine the Jeſuits, muſt avoid whatever tends to that height of Separation the People were run into.

And as the Reverend and Learned Doctor *Stillingfleet* in the Preface to his excellent Book Entituled, *The unreaſonableneſs of Separation*, ſaith, " If we trace the foot-ſteps of our Separation, we " ſhall find the Jeſuitical Party had a great influence on the very " firſt beginnings of it, for which we muſt conſider, that when the " Church of *England* was reſtored in Queen *Elizabeth*'s Reign, " there was no open Separation from the Communion of it for " ſeveral years, neither by *Papiſts* nor *Nonconformiſts*: At laſt the " more zealous Party of the Foreign Prieſts and Jeſuits finding " this compliance would in the end utterly deſtroy the Popiſh in- " tereſt in *England*, they began to draw off the ſecret Papiſts " from all Conformity with our Church, which the old Queen " *Mary*'s Prieſts allow'd them in. This raiſed ſome heat among " themſelves, but at laſt the way of Separation prevail'd as the " more pure and perfect way. But this was not thought ſufficient " by theſe buſie Factors for the Church of *Rome*, unleſs they could " under the ſame pretence of Purity and Perfection draw off Pro- " teſtants from the Communion of this Church too. *To this pur- " poſe perſons were imploy'd under the diſguiſe of more zealous Prote- " ſtants, to ſet up the way of more ſpiritual prayer, and greater Purity " of worſhip than was obſerved in the Church of England, that ſo the " people under theſe pretences might be drawn into ſeparate meetings.* Of this we have a conſiderable Evidence lately offer'd to the World, in the Examination of a Prieſt, ſo imploy'd, at the Council-Table, in the ninth Year of Queen *Elizabeth*, 1567, (publiſhed from the Lord *Burleigh*'s Papers, which were in the hands of Archbiſhop

Usher, and from him came to the hands of Sir *James Ware*, whose Son brought them into *England*, and caused them to be Printed under the Title of *Foxes and Fire-brands*, *A. D.* 1680.)

Two Years after the Examination of the said Priest, one *Heath* a Jesuit was summon'd before the Bishop of *Rochester* on a like account, for disparaging the Prayers of the Church, and setting up extemporary or spiritual Prayers above them; and he declared to the Bishop, *That he had been six Years in England, and that he had labour'd to refine the Protestants, and to take off all Smacks of Ceremonies, and make the Church purer.* When he was seized on, a Letter was found about him from a Jesuit in *Spain*, wherein he takes notice how much he was admired by his Flock, and tells him, *They looked on this way of dividing Protestants, as the most effectual to bring them all back to the Church of Rome*; and in his Chamber they found a Bull from Pope *Pius* the fifth, to follow the instructions of the Society for the Dividing the Protestants in *England*, as also a Licence from the Fraternity. There is one thing in the Jesuits Letter, which the late Publisher of it did not understand, which is, that *Hallingham*, *Coleman* and *Benson*, are there mentioned as persons employ'd to sow a Faction among the *German* Hereticks, which he takes to be spoken of the Sects in *Germany*; but by the *German* Hereticks, the *English* Protestants, that is, *Lutherans*, are meant; and these very men are mention'd by our Historians, without knowing of this Letter, as the most active and busie in the beginning of the Separation. Of these (saith *Fuller*) *Coleman*, *Button*, *Benson*, and *Hallingham*, were the chief: And *Heylin* saith, That *Benson*, *Button*, *Hallingham*, *Coleman* and others took upon them to be of more ardent Zeal than others, &c. that time is 1568, which agrees exactly with the date of the Jesuits Letter writ from *Madrid*, *October* 26. 1568, and both these had it from *Cambden*, *Who saith that while* Harding, Saunders, *and others, attack'd our Church on one Side*, Coleman, Button, Benson *and* Hallingham *were as busie on the other*; *who, under pretence of a purer Reformation, opposed the Discipline, Liturgy and Calling of our Bishops, as approaching too near the Church of* Rome; and he makes these the beginners of those quarrels, which afterwards brake out with great Violence. Now that there is no improbability in this account, will appear by the suitableness of these pretences about spiritual or *extempore* Prayer, to the Doctrine and Practice of the Jesuits; for they are profess'd despisers of the Cathedral service, and

and are excuſed from their Attendance on it, by the Conſtitutions of their Order. And are as great admirers of Spiritual Prayer, and an Enthuſiaſtick way of preaching, as appears by the Hiſtory of the firſt Inſtitution of their Order by *Orlandinus* and *Maffeius*. This is ſufficient to ſhew there is no Improbability, that the Jeſuits ſhould be the firſt Setters up of this way in *England*. And it is obſervable, that it was never known here, or in any other reformed Church before this time, and therefore the beginning of it is unjuſtly father'd on Thomas *Cartwright*; but by whomſoever it was begun, it met with ſuch great ſucceſs in the zeal and warmth of Devotion, which ſeemed to appear in it, that no charm hath been more effectual to draw injudicious people into a Contempt of our Liturgy, and admiring the way of Separation.

And, what is it, which the Papiſts have more envied and maligned than the Church of England? *What is it, they have wiſhed more to ſee broken in pieces? as the late Cardinal* Barberini *ſaid, (in the hearing of a Gentleman who told it to Dr.* Stillingfleet) He could be contented, there were no Popiſh Prieſts in *England*, ſo there were no Biſhops; for then he ſuppoſed their work would do it ſelf. What is it they have uſed more Arts and Inſtruments to deſtroy, than the Conſtitution of the Church of *England* and its Government? Did not *Cranmer*, *Ridly*, *Hooper*, *Farrar* and *Latimer*, all Biſhops of our Church, ſuffer Martyrdom by their means? *Had not they the ſame kind of Epiſcopacy which is now among us, and which ſome are ſo buſie in ſeeking to deſtroy, as unlawful and inconſiſtent with the primitive Inſtitution, as if it were Popiſh and Antichriſtian?* Is all this done for the honour of our Reformation? Is this the way to preſerve the Proteſtant Religion among us? to fill mens minds with ſuch prejudices againſt the firſt Settlement of it, as to go about to make the World believe, that the Church-Government then eſtabliſhed, was repugnant to Chriſt's Inſtitution; and that our Martyr'd Biſhops exerciſed an unlawful authority over Dioceſan Churches. *But whither will not mens* indiſcreet Zeal, and love of their own Fancies carry them? If ſuch men are not ſet on by the Jeſuits, they do their work as effectually, by blaſting the credit of the Reformation, as if they were.

In the Reign of Queen *Elizabeth*, that Great and good Man, Arch-Biſhop *Whitgift*, in his defence of the Anſwer againſt *Cartwright*, pag. 605. tells the Puritans, *That the Papiſts could not have met with better Proctors than they.* And *Pag.* 55. he tells them, *That they*

did the Pope very good Service, and that he would not miſs them for any thing; for what is his deſire, but to have this Church of England, *(which he hath accurſed) utterly defaced and diſcredited; to have it by any means overthrown; if not by foreign means, yet by domeſtical Diſſention? and what fitter and apter inſtruments could he have had, for the purpoſe, who under pretence of zeal, overthrow that which other men have builded, under colour of purity ſeek to bring in Deformity, and under the cloak of Equality and Humility would uſurp as great Tyranny and lofty Lordlineſs over their Pariſhes, as ever the Pope did over the whole Church?* And in another place he ſaith, *They were made the Engines of the Roman Conclave, whereby they intend to overthrow this Church, even by theſe mens folly, which they could not compaſs by all their policy.*

His worthy Predeceſſour alſo, Arch-Biſhop *Grindall*, expreſs'd (in a Letter of his) his great fear of two things, *viz.* Atheiſm and Popery, and both ariſing out of our needleſs Diviſions and *Differences. He doubts* not by Satan the enemy of mankind and the Pope the enemy of Chriſtendom, *by theſe means &c.* the enemies of our Religion gain this, That nothing can be eſtabliſhed by Law in the Proteſtant Religion, whoſe every part is not oppoſed by one or other of her own Profeſſours: *So that things continuing looſe and confuſed, the Papiſts have their opportunity to urge their way which is attended with Order and Government.* And our Religion continuing thus diſtracted and divided; ſome vile wretches lay hold on the Argument on one ſide to confute the other, and ſo hope at laſt to deſtroy all. See this Letter in *Fair Warning*, ſecond part, printed 1663.

Dr. *Sutcliff*, Dean of *Exon*, ſaid alſo long ago, that wiſe men apprehended theſe unhappy queſtions about indifferent things, to be managed by the ſubtle Jeſuits, thereby to diſturb the peace and ſettlement of our Church, untill at laſt they enjoy their long expected opportunity to ſet up themſelves, and reſtore the exploded Tyranny and Idolatry of the Church of *Rome*.

Among Mr. *Selden*'s Manuſcripts there is mention'd an odd prophecy that Popery ſhould decay about the Year 1500, and be reſtored about the Year 1700, which is there ſaid to be moſt likely by means of our Diviſions, which threaten the Reformation upon the Intereſt of Religion, and open advantages to the enemies of it; and nothing, is there ſaid, more likely to prevent it, than a firm eſtabliſhment of ſound Doctrine, Diſcipline and Worſhip in this

this Church.—— And had not ſome miſguided Zealots, out of a too great Affection to thoſe models they had ſeen abroad, run into unreaſonable Oppoſitions at home, which are ſtill as unreaſonably continued by obſtinate, headſtrong People, the Church of *England* would now be the moſt flouriſhing, as it is the moſt primitive and pure Church in the World.

Who was it, but a St. *Omer's* Prieſt that confeſſed (as we are credibly informed in *Foxes and Firebrands*, part. 1. p. 7.) That they were Twenty Years in hammering out the Sect of the *Quakers*? And indeed (as a very learned and good Man obſerves) the principle they go upon, to refuſe all Oaths, is a neat Contrivance for Prieſts and Jeſuits to avoid the Oaths of Allegiance and Supremacy, without a poſſibility of being diſcovered.

King *Charles* I. in the very firſt breaking out of the Wars, obſerved rightly, that the *Fanaticks* proceeded upon Popiſh Principles againſt him. "Their Maxims (ſaith he) are the ſame "with the Jeſuits. Their Preachers Sermons have been deliver'd "in the very Phraſe and Stile of *Becanus*, *Scioppius*, and *Eudæmon* "*Johannis*. Their poor Arguments Printed or Written, are "taken almoſt *verbatim* out of *Bellarmine* and *Suarez*, and the "means which they have uſed to induce a Credit of their Con"cluſions with their Proſelytes, are purely and merely Jeſuitical "Fables, falſe Reports, falſe Prophecies, pretended Inſpirations "and Divinations of the weaker Sex, as if *Herod* and *Pilate* were "once again reconciled, for the Ruine of Chriſt and of his true "Religion and Worſhip. See the King's large Declaration about the *Scotch* Troubles, *p.* 3, 4. and his Declaration after the Battel of *Edgehill*, in the King's Works, *Part* II. *p.* 213. And it is as obſervable, that the Arguments which Preſident *Bradſhaw* made uſe of for the calling to an Account Sovereign Princes, and ſubjecting of them to the People, were borrowed from *Parſons* and other Jeſuits, who laid down theſe republican and treaſonous Principles.

Conſiderable

Conſiderable Directions, for the Introducing Popery in Proteſtant Countries, taken out of the Jeſuit Contzen's *Politic. lib. 2. cap. 8. §. 6. and out of* Campanella.

1. THAT it be done under a Pretence of Eaſe to tender Conſciences, which will gain a Reputation to the Prince, as done out of Kindneſs to his People.

2. That when Liberty is granted, then the Parties be forbid to contend with, or Preach againſt each other, for that will make way the more eaſily for one ſide to prevail, and the Prince will be commended for his Love of Peace.

3. That ſuch as ſuſpect the Deſign, and Preach againſt it, be traduced as Men that Preach very Unſeaſonable Doctrine; that they are Proud, Self-opiniators, and Enemies to Peace and Union.

4. Let no Prince, that is willing, deſpair, it being an eaſie thing for him to change Religion; for when the Common People are a-while taken with Novelties and Diverſities of Religion, they will ſit down and be weary, and give up themſelves to their Rulers Wills. But the ſpecial Advice he gives to a Catholick Prince is,

5. To make as much uſe of the Diviſions of his Enemies, as of the Agreement of his Friends.

How much the Popiſh Party here hath followed theſe Counſels, will eaſily appear by reflecting upon their Behaviour theſe laſt Twenty-ſix Years, and how far the ſame Policies have kept up our Diviſions, and do ſtill promote them, is now no longer a Myſtery.

But that which more particularly reaches to our own Caſe, is the Letter of Advice given to Father *Young* by *Seignior Ballavini*, concerning the beſt way of managing the Popiſh Intereſt in *England*, upon his Majeſty's Reſtauration; wherein are ſeveral remarkable Things: This Letter was found in Father *Young*'s Study after his Death, and was tranſlated out of *Italian*, and Printed in the Collection above-mentioned.

1. The firſt Advice is to make the Obſtruction of Settlement their great Deſign, eſpecially upon the fundamental Conſtitutions of the Kingdom; whereunto if things ſhould fall, they would be more firm than ever.

2. To

2. To remove the Jealouſies raiſed by *Pryn*, *Baxter*, &c. of their deſign upon the late Factions, and to ſet up the proſperous way of Fears and Jealouſies of the King and Biſhops.

3. To make it appear, underhand, how near the Doctrine, Worſhip, and Diſcipline of the Church of *England* comes to us, at how little diſtance their Common Prayer is from our *Maſs*, and that the wiſeſt and ableſt Men of that way, are ſo moderate, that they would willingly come over to us, or, at leaſt, meet us half way. Hereby the more ſtaid Men will become more Odious, and others will run out of all Religion for fear of Popery.

4. Let there be an Indulgence promoted by the Factious, and ſeconded by you.

5. That the Trade and Treaſure of the Nation may be Engroſſed between themſelves, and other Diſcontented Parties.

6. That the Biſhops and Miniſters of the Church of *England* be aſperſed, as either worldly and careleſs on the one hand, or ſo factious on the other, that it were well they were removed.

Theſe are ſome of thoſe excellent Advices then given; and how well they have been followed, we all know; for, according to this Counſel, when they could not hinder the Settlement, *then the great thing they aimed at for many Years, was the breaking in pieces the Conſtitution of our Church by a General Toleration.* *This* Coleman *owned at his Trial, and after Sentence, declared, He was of Opinion that Popery might come in, if Liberty of Conſcience had been granted. And in ſeveral of his Letters, it is to be ſeen, how earneſt the Papiſts were for Liberty of Conſcience.* And the Lord Viſcount *Stafford*, *That they deſigned to bring in Popery by Toleration*; as may be ſeen in his Trial.

And now let any impartial Perſon judge who did moſt effectually ſerve the Papiſt Deſigns, thoſe who kept to the Communion of the Church of *England*, or thoſe who fell into a courſe of Separation? I will allow what Mr. *Baxter* ſaith, That they might uſe their Endeavours to exaſperate the ſeveral Parties againſt each other, and might ſometimes preſs the more rigorous Execution of Laws againſt them; but then it was to ſet them at a greater diſtance from us, and to make them more pliable to a General Toleration. And they ſometimes complained, That thoſe who were moſt averſe to this, found themſelves under

under the Severity of the Law, when more Tractable Men escaped, which they have weakly imputed to the Bishops, when they might easily understand the true cause of such a Discrimination.

But from the whole it appears, That the grand Design of the Papists for many Years was to break in pieces the Constitution of the Church of England; *which being done, they flattered themselves with the hopes of great Accessions to their Strength and Party; and in order to this they inflamed the Differences among us, to the utmost height, on purpose to make all the dissenting Parties to join with them for a General Toleration, which they did not question would destroy this Church, and advance their Interest. And it is a most unfortunate Condition our Church is in, That those who design to bring in Popery, and the Dissenters who made so great hustles in the late King's Reign to keep it out, should now both conspire towards the Destruction of our Church, and use all their Art and Industry to undermine and blow up this strongest Bullwork of the Protestant Religion.*

This Reverend and most Learned Person hath also well observ'd how subtilly the Romanists have managed our indiscreet Dissenters Zeal against the Church of *England*, under a pretence of opposing Popery, to be one of the more likely ways to bring it in. Many Instruments and Engines they made use of in this Design, many ways and times they set about it; and although they met with several Disappointments, yet they never gave it over. *And is it not very strange, that when they can scarce appear for themselves, others, out of meer Zeal against Popery, should carry on their Work for them?* This seems to be a great Paradox to unthinking People, who are carried away with meer Noise and Pretences, and hope those will secure them most against the fears of Popery, who talk with most Passion and least Understanding against it, whereas no persons do really give them greater Advantages than these do. For where they meet with intemperate Railings, and gross Understandings of the State of the Controversies between them and us, the more subtle Romanists will let such alone to spend their Rage and Fury, and when the heat is over, they will calmly endeavour to let them see how grosly they have been deceived in some things, and so will the more easily make them believe they are as much deceived in all the rest. And thus the *East* and *West* may meet at last, and the most furious Dissenters, who would be looked upon as the greatest Adversaries to

Popery,

Popery, become the eaſieſt Converts. This I do really fear will be the caſe of many Thouſands amongſt us, who now paſs for the moſt zealous Proteſtants, if ever (which God forbid) that Religion ſhould come to be uppermoſt in *England*.

It is therefore of mighty Conſequence for preventing the return of Popery, that people rightly underſtand what it is; for when they are as much afraid of an innocent Ceremony as of real Idolatry, and think they can Worſhip and Adore the Hoſt on the ſame grounds, that they may uſe the Sign of the Croſs, or Kneel at the Communion; when they are brought to ſee their miſtake in one Caſe, they will ſuſpect themſelves deceived in the other alſo. For they who took that to be Popery which is not, will be apt to think Popery it ſelf not ſo bad as it was repreſented, and ſo for want of right Underſtanding the Differences between us may be carried from one extream to the other. For when they find the undoubted Practices of the Ancient Church condemned as Popiſh and Antichriſtian by their Teachers, they muſt conclude Popery to be of much greater Antiquity than really it is; and when they can trace it ſo very near the Apoſtles times, they will ſoon believe it ſetled by the Apoſtles themſelves. For it will be very hard to perſwade any conſidering Men, that the Chriſtian Church ſhould degenerate ſo ſoon, ſo univerſally, as it muſt do, if Epiſcopal Government, and the uſe of ſome ſignificant Ceremonies were any parts of that Apoſtacy. Will it not ſeem ſtrange to them, that when ſome humane Polities have preſerved their firſt Conſtitution ſo long without any conſiderable alteration, that the Government inſtituted by Chriſt, and ſettled by his Apoſtles, ſhould ſo ſoon after be changed into another kind, and that ſo eaſily, ſo inſenſibly, that all the Chriſtian Churches believed they had ſtill the very ſame Government which the Apoſtles left them? Which is a matter ſo incredible, that thoſe who can believe ſuch a part of Popery could prevail ſo ſoon in the Chriſtian Church, may be brought upon the like Grounds to believe that many others did; *ſo mighty a prejudice doth the Principles of our Church's Enemies bring upon the Cauſe of the Reformation. And thoſe who forego the Teſtimony of Antiquity, (as all the Oppoſers of the Church of* England *muſt do) muſt unavoidably run with the Papiſts, which the Principles of our Church do lead us through.*

For we can juſtly charge Popery as an unreaſonable innovation, when we allow the undoubted Practices and Government of the Church for many Ages after Chriſt.

And the Excellent, Learned, and most pious Prelate, Bishop *Saunderson*, hath observ'd, "That those who reject the Usages "of our Church, as Popish and Antichristian, when assaulted "by Papists, will be apt to conclude Popery the old Religion, "which in the purest and primitive Times was professed in all "Christian Churches throughout the World: whereas the sober "Church of *England* Protestant is able, by the Grace of God, "with clear Evidence of Truth, to justifie the Church of *Eng-* "*land* from all imputation of Heresie or Schism, and the Reli- "gion thereof, as it stood by Law established, from the like "imputation of Novelty. And in this he professes to lay open the inmost thoughts of his Heart in this sad Business, before God and the World: And he further saith, "The Dissenting Bre- "thren were great promoters of the Roman Interest among us, "in the late Times of Usurpation, by putting their helping "hand to the pulling down of Episcopacy. And, saith he, 'tis "very well known to many what rejoicing that Vote brought to "the Romish Party; how even in *Rome* it self, they sung their "*Io-Paans* upon the tidings thereof, and said triumphantly, "Now the Day is ours, now is the fatal blow given to the Pro- "testant Religion in *England*. See this in Bishop *Saunderson*'s Preface to his first Volume of Sermons.

A great deal more to this purpose may be seen in Dr. *Stilling-fleet*'s Preface to his Excellent Book, entitled, *The Unreasonable-ness of Separation*. And though he Printed this Book in the Year 1681. yet, as if he had on him the Spirit of Prophecy when he wrote it, he hath fully discovered the Popish Intrigues, and ex-posed to publick View their Designs and ways of proceeding, as they are now managed, against our Church, in Concurrence with the several Dissenting Parties, who have been made, from the Infancy of the Reformation, the Instruments to effect their Contrivings.

The

The Advice that the late Earl of *Sh----ry* and the Lord *Cl---d* gave the late King, in Company with the Grand Cabal, in the Year 1671. which Cabal were *Bu----m*, *Sh----ry*, *Ar---ton*, *L----dale*, *H---is*, and *Cl----d*, taken out of the Dream or Gambol.

WHilſt a confuſed Chat in the Cabal
Had many mov'd, none heard, but ſpeak did all;
A little Bobtail'd Lord, Urchin of State,
A Praiſe-God-bare-bones *Peer, whom all Men hate,*
Amphibious Animal, half Fool, half Knave,
Begg'd Silence, and this pur-blind Counſel gave:
Bleſt and beſt Monarch that e'er Sceptre bore,
Renown'd for Honour, but for Vertue more:
The Lord ſpake laſt, hath well and wiſely ſhown,
That Parliaments, nor new, nor old, nor none,
Can well be truſted longer, for your State
And Glory of your Crown hates all Check-mate:
That Monarchy, may from his Child-hood grow
To Man's Eſtate, France *hath us ſhown. You know*
Monarchy is Divine, Divinity it ſhows,
That he goes backward, that not forward goes:
Therefore go on, let other Kingdoms ſee,
Your Wit's their Law, that abſolute Monarchy.
A mixt hodge-podge will now no longer bear,
Cæſar *or nothing, you are now brought here;*
Strike then, Great Sir, for theſe Debates take Wind,
Remember that Occaſion's bald behind.
For Gain is ſure in this, if wiſely play'd,
And ſacred Votes to the Vulgar not betray'd.

But if the rumour once ſhould get on Wing,
That we conſult to make you abſolute King,
The Plebeians *Head, the Gentry forſooth,*
Would ſtreightway ſnore, and have an aching tooth;
Leaſt they, I ſay, ſhould your great Secret ſcent,
And you expoſe in nulling Parliament:
I think it ſafer, and a better skill,
To obviate than overcome an ill:
For thoſe that head the Herd, are full as rude,
When the humour takes, as th' following Multitude.
Wherefore be quick in your reſolves, and when
You have reſolv'd, execute quicker then.
Remember your Great Father loſt the Game
By ſlow procedure, mayn't you do the ſame?
An unexpected, unregarded Blow
Wounds more than ten made by an open Foe.
Delays do danger breed, the Sword is your's
By Law declar'd, what need you other powers;
We may Impolitick be judg'd or worſe,
If we cann't make the Sword command the purſe.
No Art nor Courtſhip can your Rule ſo ſhape
Without a force, it muſt be done by Rape;
And when 'tis done, to ſay they cannot help,
Will ſatisfie enough the gentle Whelp.
Phanaticks they'll to Providence impute
Their Thraldom, and immediately grow mute;
For they, poor ſilly Souls, think the Decree
From Heaven on them, although from Hell it be.
Wherefore to gull them, do their hopes fulfil
With Liberty, they are halter'd at your Will.
Give them but Conventicle room, and they
Will let you ſteal their Engliſh Man away,
And heedleſs be till you your Nets have ſpread,
And pull'd down Conventicles on their Head.

Militia

Militia then, and Parliaments Caſheer,
A formidable ſtanding Army rear
To mount you up, and up you ſoon will be,
They'll fear who ne'er would love your Monarchy:
And if they fear, no matter for their hate,
To Rule by Love becomes a ſneaking State.
Lay by all Fears, care not what People ſay,
Regard to theſe will your Deſigns betray;
When bite they cann't, what hurt can barking do?
And in ſhort time we'll ſpoil their barking too:
Make Coffee-Clubs talk more of humble things,
Than State Affairs, and Intereſt of Kings.
Thus ſpake that ridgling Peer, when one more grave
That had much leſs of Fool, but more of Knave,
Cl——d. *Begun. Great Sir, it gives no ſmall content*
To hear ſuch Zeal from you 'gainſt Parliament;
Wherefore, though I an Enemy no leſs
To Parliaments than they my ſelf profeſs,
Yet let me tell you, 'tis a harder thing
Than they ſuggeſt, to make you abſolute King.
Old Building to pluck down, believe it true,
More danger in it hath, than building new:
And what ſhall prop your Superſtructure till
Another you have raiſed, to ſuit your Will?
An Army ſhall, ſay they, content; but ſtay,
From whence ſhall this new Army have its Pay?
For eaſie and gentle Government awhile
Appear muſt to this Kingdom, to beguile
The Peoples Minds, and ſo to make them free
For raiſing old, and making better new;
For Taxes with new Government, all will blame,
And put the Kingdom ſure into a Flame:
For Tyranny hath no ſuch lovely look
To take Men with, unleſs you hide the Hook.

And no Bait better hides, than present Ease,
Ease but their Taxes, and do what you please.
Wherefore all wild Debates laid by, from whence
Shall Money rise to do this vast Expence?
Call our first thoughts, thus well resolved we
In other things much better shall agree.
Join then with Mother-Church, whose Bosom stands
Ope to receive you, stretching both her Hands.
Close but this Breach, and they will let you see
Her Purse as open as her Armes shall be:
For, Sacred Sir, by guess I do not speak,
Of poor she'll make you rich, and strong of weak;
At Home, Abroad, no Money, no nor Men
She'll let you lack, turn but to her agen.
And let me add, Great Sir, you know its Season
Salts all the Notions that we make in Reason;
And now a Season is afforded us,
The best e'er came, and most propitious,
Besides the Summs the Catholicks will advance;
You know what offers you are made by France:
And to have Money, and no Parliament,
Most fully Answers your design'd intent.
And thus without tumultuous bruit or buff
Of Parliaments, you'll Money have enough;
Which if neglected now, there's none knows when
Like opportunity may be again,
For to Extirpate what combined be,
Both Civil and Religious Liberty.
There's Money enough you'll have to exalt the Crown,
Not stooping Majesty to the Country Clown.
The triple League, I know, will be objected,
As if that ought to be by us respected.
But who to Heretick, or Rebel pay'th
The Truth, engag'd by solemn Faith,

Debaucheth

Debaucheth Vertue, by thoſe ſacred things
The Church profaneth, and abuſeth Kings;
Faith, Juſtice, Truth, Plebeian *Vertues be,*
Look well in them, but not in Majeſty;
For publick Faith is but a publick Thief,
The greateſt Cheat in Nature's vain Belief.

The Judgment of ſeveral eminent Presbyterian Divines, concerning the uſefulneſs of an eſtabliſhed Uniformity in the Church, for the Preſervation of the Proteſtant Religion, and touching the Evils of Toleration, how pernitious it is to the true Religion.

DOctor *Cornelius Burgeſs*, in a Sermon before the Commons *Nov.* 5. 1641. *p.* 63, *&c.* thus Preach'd, 'I beſeech you 'in the Name of the Great God, whom you ſerve, to reſume 'and purſue your firſt thoughts of ſetting up God and his Ordi-'nances as becomes you, in a regular way, that our Church, and 'the Government thereof, may be no longer laid waſte, and ex-'poſed to Confuſion, under the plauſible pretence, *Of not forcing 'Mens Conſciences:* To put all Men into a courſe of Order and 'Uniformity in God's way, is not to force the Conſcience, but 'to ſet up God is his due place, and to bring all his People into 'the path of Righteouſneſs and Life.

Alſo in a Sermon before the Commons at a publick Faſt, *March.* 30. 1642. *p.* 35. he thus ſpeaks his mind; 'Be there none of 'you that foreſee the fatal Miſchief of leaving all Men to their 'Liberties in the things of God, and yet want Hearts to uſe 'your Skill and Intereſt, to make haſte to ſettle Matters of Re-'ligion, leſt you come too late with a Remedy, when the Diſ-'eaſe is grown incurable, and the Kingdom grown to that paſs '(as the grave Hiſtorian *Livy* noted of *Rome*) that it cannot bear 'the Malady, nor endure the Cure—— *p.* 46. Do you not ſee 'or hear daily of the Diſorders, Sects, Rents, and Schiſms that 'every where bud forth already, and threaten all Order, Unity 'and Government? Give the Water but a paſſage without 'ſpeedy making up the Banks, and you know how ſoon whole

Seas

'Seas will break in upon us, and render all irrecoverable and 'incurable. If one difficulty occurr to day, it will be doubled, 'yea multiplied to morrow. There is no *Hydra* ſo fertile of 'heads, as Errour and Schiſm, grown to ſome ſtrength and ma-'turity. It will ask but a ſhort time of Connivence, afterwards 'there will be no curbing nor ſhaming of it. Nothing is ſo con-'fident as Ignorance, impudent as Falſhood and catching as 'Errour.

In another Sermon before the Commons at a Publick Faſt, *April* 30. 1645. pag. 51, 52. he exhorts them thus, 'Take heed 'of thoſe ſpirits of Errour, who with fair ſpecious words make 'Merchandice of you, beguiling unſtable Souls. Beware of thoſe 'Compliances with, and Indulgences to all ſorts of Sects and 'Schiſms now pleaded for, both by word and writing; as if it 'were part of Chriſt's Legacy, and his peoples Liberty to be of 'what Religion they will. To be tolerated in any Opinions never 'ſo erroneous and pernicious (untill farther light) that it is 'the Magiſtrates duty to protect them in that Liberty, and that 'the contrary thereunto is to perſecute Chriſt.

'Hath God inſerted this as one main branch of his grand Co-'venant with his people under the Goſpel? *I will give them one 'heart, and one way, that they may fear me for ever*, Jer. 32. 39. 'that is, *That they may all call upon the name of the Lord to 'ſerve him with one conſent*, Zeph. 3. 9. Did Chriſt aſcend up 'on high, and give Gifts unto men, and gave ſome Apoſtles, 'and ſome Prophets; ſome Evangeliſts, and ſome Teachers, for 'the perfecting of Saints, for the work of the Miniſtry, for the 'edifying of the Body of Chriſt, till we all come into the unity of 'the Faith, and is it Perſecution and Antichriſtianiſm to engage 'all to Unity and Uniformity? Doth *Paul* bid the *Philippians* to 'beware of the Conciſion? *Phil.* 3. 2. Doth he beſeech the Romans 'to *mark thoſe which cauſe Diviſions and Offences, contrary to the 'Doctrine which they had received; and avoid them*; and that upon 'this ground, that *they who are ſuch, ſerve not the Lord Jeſus but 'their own bellies*; however, *by good words, and fair ſpeeches, they de-'ceive the hearts of the ſimple?* Rom. 16. 17, 18. Doth he, writing 'to the *Galatians*, wiſh, *I would they were cut off that trouble you? 'Gal.* 5. 12. And is it ſuch an hanious Offence now for the faithfull 'Servants of Chriſt, to adviſe you to the ſame courſe? O Hea-'vens! be aſtoniſh'd at this, andbluſh for the Ignorance of ſome,

and

'and Ignorance of others, that dare ſo boldly preſs for ſuch a To-
'leration, which none but vain deſtructive Thoughts of Carnal
'men can look upon without indignation and horrour.

'Beware how you hearken to theſe *Empyricks* and *Syrens*, who
'ſeek to charm the World into a deep ſleep, by preſenting their
'Confidence of a Neceſſity of compliance with all ſorts of Secta-
'ries; yea, of truſting the ſword in their hands, for fear of
'loſing the godly Party (as too many proudly ſtile themſelves,
'by way of difference, from all that are not of their Opinions and
'Ways.) What is this but to teach God a new Form of Politicks,
'to proclaim that it is not always ſafe to hold out the Truth of
'the Goſpel, and to command all men to embrace it, but much
'ſafer to halt between two Opinions? Belike King *Joſiah*, went
'beyond his bounds, when, after himſelf had ſworn a ſolemn Co-
'venant to the Lord, *He made all Judah and Benjamin to ſtand to*
'*it, and made all that were preſent in Iſrael to ſerve the Lord their*
'*God?* 2 Chron. 34. 32, 33. And *Aſa* much more, when he
'drew all the people into a Covenant, *That whoſoever would not*
'*ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or*
'*great, man or woman.* 2 Chron. 15. 13. But the ample and tran-
'ſcendant Commendations, which the Lord gives unto theſe pi-
'ous Kings, eſpecially in reference to their Sincerity and Zeal of
'reforming and ſetling of Religion, in one uniform way, may
'ſufficiently warrant and encourage all Religious Magiſtrates to
'take care, That all under their Goverment ſhould ſerve the Lord
'with one ſhoulder; this being not a Tyranny over men, but the
'Privilege of the Goſpel. Settle this in your hearts. God's truth,
'the true Worſhip and Diſcipline of Chriſt ſet up and eſtabliſhed
'in one uniform way, never prejudic'd any Nation or State, (where
'it had free paſſage) in any the leaſt degree, but hath ever been
'their Safety, Happineſs and Honour. It is errour (how much
'ſoever cried up) not Truth, (how much ſoever cried down and
'blaſphemed) that makes and foments Factions and Rents——
'Let people enjoy their juſt Privileges and Liberties, wherewith
'Chriſt hath made them free, not ſuch Licentiouſneſs as is abu-
'ſed for a cloak of Naughtineſs.

Dr. *William Good*, in a Sermon before the Commons, *March* 26. 1645, declares his mind thus. 'I doubt not but your Souls
'abhorr that bloody tenet to the Souls of men, That it is the du-
'ty of the Magiſtrate to tolerate all Religions? —— What is it

'that ſhall be unlawful, if this be lawful for every Man, to make 'a Law and Religion for himſelf? —— Such allowance would 'prove deſtructive to Holineſs both Perſonal and Domeſtical. '*Omnis Religio & nulla Religio*; a Toleration of all Religions, would 'ſoon dwindle into no Religion. (Much more to this purpoſe may be ſeen in this Sermon.)

Mr. *Thomas Caſe* in his Sermon before the Commons *May.* 26. 1647. pag. 33. &c. ſaith, 'Liberty of Conſcience (falſly ſo 'called) may in good time improve it ſelf into Liberty of Eſtates, 'Liberty of Houſes, and Liberty of Wives, and in a word, Li-'berty of Perdition of Souls and Bodies. This only would I 'know of you, are Idolaters, Hereticks, Blaſphemers and Sedu-'cers, Evil-doers? If ſo, then look to your charge. *Rom.* 13.4. 'Rulers muſt be a terrour to Evil-doers, unleſs you mean to bear 'the Sword in vain. And if you will, God will not; and if God 'take the Sword into his own hand once, he will ſmite to pur-'poſe, and execute vengeance throughly both upon the Evil-'doers, and upon you that have not been a terrour to them. Oh 'therefore up and be doing, that you may deliver the Kingdom 'out of the hand of the Lord, for it is a fearfull thing to fall into 'the hands of the Living God. O let not your Patience be inter-'preted a Connivence, and your Connivence be taken for a To-'leration; it may be the Kingdom's ruine, but it will be your Sin.

Alſo in his Sermon before the Commons, *February* 19. 1645. pag. 25. he thus addreſſeth to them. 'Fathers and Brethren, 'how will you call this keeping of Covenant with God? had we 'a Parliament of Apoſtate *Julians*, of whom it is reported, that 'at what time he opened the Temples of the Heatheniſh Gods, 'he ſet open the Chriſtian Churches, called home all the Chri-'ſtians that were baniſhed, both Orthodox and Heretick, and 'gave them (as we call it) Liberty of Conſcience, but as *Auſtin* 'more truly phraſeth it, *Libertatem perditionis*, Liberty to de-'ſtroy themſelves, for that was his policy and end, namely, by 'Liberty of all Religions, to deſtroy the true, and the Profeſſours 'of it too. If we had a Parliament of careleſs *Gallio's* we ſhould 'not wonder, &c.

Mr. *George Hughes*, late Miniſter of *Plymouth*, in his Sermon be-fore the Commons *May* 26. 1647. p. 34, preached thus, 'I muſt 'ſay that Toleration muſt be a deſtructive Principle to the State 'or Church where-ever it be allowed; experience hath ſhew'd

'us

'us no leſs in Kingdoms and Churches called by God's name.——
'Ye Servants of Chriſt take heed of yielding to the pretences of
'Conſcience; The Devil and not Chriſt hath his throne there; and
'no ſtronger hold for him than Conſcience, if he once take it;
'Chriſt will not ſuffer him to ſhelter there; therefore you may
'not, ſo much as in you lieth.

'Object. *Do not other States, and ſome of the united Provinces, tole-*
'*rate all theſe Hereſies, and protect them, and yet they proſper, who*
'*more?*

'*Anſw.* I deſire not to meddle with other States, unleſs I
'might do them good. But,

'1. Can any Man ſay, that Proſperity is a ſign peculiar to
'Truth? then let *Rome* come in and ſpeak more than any for out-
'ward Proſperity.

'2. Are not ſpiritual Wickedneſſes as odious to God as car-
'nal? and are not theſe Hereſies, ſuch which God condemns as
'works of the Fleſh inconſiſtent with Chriſt's Kingdom?

'3. Hath God made an end of viſiting Nations for the Sins of
'them? when God hath done judging, were a better time to urge
'this Example than now. I pray God the evil day may not overtake
'theſe States, the good God cauſe the cup of trembling to paſs
'by them, and purge their iniquities peaceably; but I am preſſed
'in Spirit to ſay, God hath not ſpared ſuch State polities which
'have ſought their own riſe by the ruine of God's Truth. Wit-
'neſs *Jeroboam* the Son of *Nebat* who made *Iſrael* to ſin; and as
'*Seneca* ſaith, *Qui non vetat peccare cum poſſit, jubet*, he bids ſin,
'that doth not hinder it, when he can.—— God's Truth, my
'beloved, and not Man's example muſt be the Rule.—— If He-
'reſies yet muſt be, let us mourn for what we cannot help. It is
'a miſerable Neceſſity, when not allowed. It will be rejoicing
'in Iniquity either for Church or State wilfully to tolerate.

Mr. *Edmund Calamy*, in his Sermon before the Lord Mayor, *January* 14. 1645. pag. 3. makes this Lamentation. 'The Chur-
'ches of Chriſt lie deſolate, Church-reformation is obſtructed,
'Church-diſcipline unſettled, and Church-diviſions increaſed.
'The famous City of *London* is become an *Amſterdam*, Separa-
'tion from our Churches is countenanc'd, Toleration is cried up,
'Authority lieth aſleep. *And* pag. 4. Diviſions, whether they be
'Eccleſiaſtical or Political in Kingdoms, Cities or Families, are
'infallible cauſes of ruine to them. See *Mark* 3. 24, 25.

Again pag. 14. 'Hereby the hearts of people are mightily distracted, many are hindred from Converſion, and even the Godly themſelves have loſt much of the power of Godlineſs in their lives. I ſay the hearts of people are mightily diſturbed, while one Miniſter preacheth one thing as a Truth of the Goſpel, and another Miniſter preacheth the quite contrary with as much confidence as the former.

Pag. 17. 'If Diviſions be ſo deſtructive to Kingdoms, Cities and Families, this reproveth thoſe that are the Authors and Fomenters of theſe Diviſions, that are now among us. *Theſe are the Incendiaries of* England. *If he that ſets one houſe a fire deſerveth hanging, much more they that ſet a whole Kingdom on fire.* If he that murders one Man, muſt be put to death, much more he that murders three Kingdoms, *mark them* (ſaith the Apoſtle Rom. 16. 17.) *that cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and avoid them*, avoid them as the greateſt enemies of *England*; theſe are like the *Salamander* that cannot live but in the fire of Contention, *Theſe are of a Jeſuitical Spirit, and no doubt the heads and hands of the Jeſuits are in all our Diviſions.*

Pag. 33. 'Take heed of the Land-deſtroying opinion of thoſe that plead for an unlimited Toleration of all Religions, even of *Turciſm*, *Judaiſm*, &c. the Lord keep us from being poiſon'd with ſuch an Errour. Our Saviour's ſaying in *Matth.* 12. 25. riſeth up againſt it, *Every Kingdom divided againſt it ſelf is brought to deſolation*, for it will divide Kingdoms againſt it ſelf, it will rend it in a thouſand pieces, it is a Doctrine that overthroweth all Church-Government, bringeth in confuſion, and openeth a wide door unto all Irreligion and Atheiſm. For at the ſame door that all falſe Religions came in, the true Religion will quickly get out, and if it be as good for a Man to live where nothing is lawful as where all things are lawful, ſurely it is every way as uncomfortable to live where there are all Religions, as where there is no Religion at all.

Pag. 37. 'It is your Duty, right Honourable, whom God hath intruſted with great Power, to ſuppreſs theſe Diviſions and Differences in Religion, by your Civil Authority, as far as you are able, leaſt you are acceſſary unto them. For God hath made you, *Cuſtodes utriuſque Tabulæ*, Keepers not of the Second Table only (as ſome fondly imagine) but of the Firſt Table alſo;

'alſo; and not only Keepers, but *Vindices utriuſque Tabulæ*, 'Puniſhers alſo of thoſe that tranſgreſs againſt either of them; '*For you are the Miniſters of God for good, and Revengers to execute 'wrath upon him that doth evil*, Rom. 13. 4. And God hath deputed 'you *for the puniſhment of evil-doers, and for the praiſe of them that 'do well*, 1 Pet. 2. 19. There be ſome that would blot out half 'your Commiſſion, and reſtrain this good and evil to civil 'good, and to evils only againſt Men: But this is againſt that 'general Rule, *Non eſt diſtinguendum, ubi lex non diſtinguit*, Where 'the Law doth not diſtinguiſh, there muſt not we diſtin-'guiſh. Tell me, I beſeech you, ſhall it be lawful for Magiſtrates 'to puniſh thoſe that deſtroy Mens Souls? Shall they be blamed 'for ſuffering Men to draw away People from Obedience to the 'Laws of the Land and to themſelves, and not alſo for ſuffer-'ing Men to draw away People from the Truth of the Goſpel, 'and from the ways of God; ſuch as *Hymineus* and *Philetus*, who 'overthrew the Faith of ſome, and their words eat as a Canker? 'Shall Chriſtian Magiſtrates take up the Maxim of *Tiberius*, '*Deorum injurias Diis curæ eſſe*; Let God himſelf take care to 'vindicate himſelf from Injuries committed againſt God? as 'for me, I will (juſt like *Gallio*) take care of none of theſe 'things. Can Chriſtian Ears endure ſuch Language? Doth 'not God Propheſie, *Iſaiah* 49. 23. That in the *New-Teſtament* 'Kings ſhall be our Nurſing-fathers, and Queens our Nurſing-'mothers? And how can a Chriſtian Magiſtrate diſcharge that 'Duty aright, if he hath not Power from God to puniſh thoſe 'that would poiſon the Souls of his weak Children with Hereſies 'and ſoul-deſtroying Opinions?

Object. *Will you allow the Magiſtrate to Tyrannize over Mens Conſciences?*

Anſwer. 'By no means; but I believe it is the Duty of Ma-'giſtrates to keep Men from infecting their Subjects with ſoul-'deſtroying Errours. If thou haſt an heretical Opinion, have 'it to thy ſelf, and the Magiſtrate will not, nay, cannot med-'dle with thy private Conſcience. But if thou laboureſt to 'Infect others with thy grace-deſtroying Opinions, I doubt not 'but the Magiſtrate is bound to keep thee from ſpreading thy 'Infection, to the undoing of the Souls of his Subjects. If he 'may lawfully ſhut up a Man that hath the Plague upon his 'Body, that he may not Infect others; why not a Man that hath

'the

'the Plague of Hereſie upon his Soul, that ſo he may not de-
'ſtroy the Souls of Thouſands? Shall a Maſter of a Family have
'power to put away a Servant that is tainted with a groſs Opi-
'nion, and yet not be called a Tyrant over that Servants Con-
'ſcience? And ſhall not the Chief Magiſtrate of a Kingdom have
'power to put out of his Kingdom (at leaſt ſhut up from do-
'ing hurt) one that is his Subject, and polluted with blaſphe-
'mous, heretical, idolatrical Opinions? Is not the Kingdom the
'Magiſtrates Houſe and Family?

In another Sermon before the Commons, *Octob.* 22. 1644. *Pag.* 26. Mr. *Calamy* preached thus; 'This is a certain Rule,
'That all the Sins of the Kingdom, which are committed by
'your Connivence or Allowance, are the Parliament-Sins, and
'they call for a Parliament Repentance; and therefore, I be-
'ſeech you, ſearch and try your Hearts, and conſider how far
'you are acceſſary to the Sins of the Kingdom, that ſo you may
'be wrought up, not only to a perſonal, but a Parliament Hu-
'miliation—— If you do not labour according to your Duty
'and Power, to ſuppreſs the Errors and Hereſies that are ſpread
'in the Kingdom, all theſe Errors are your Errors, and theſe
'Hereſies are your Hereſies, they are your Sins, and God calls
'for a Parliamentary Repentance from you for them this
'Day. You are the *Anabaptiſts*, you are the *Antinomians*,
'and it is you that hold, That all Religions are to be Tolera-
'ted, *&c.* Theſe are your Errors if they ſpread by your Con-
'nivence; for the Sins of old *Eli*'s Sons are imputed to *Eli* him-
'ſelf: And when the *Iſraelites* had profaned the Sabbath, *Ne-*
'*hemiah* told the Nobles of *Judah*, *That it was they that did pro-*
'*fane it, becauſe they ſuffered the people to profane it*, Nehem. 13. 17.

Mr. *Richard Baxter* in his *Holy Common-wealth*, Addition to Pref. Prop. 6. (*London* Printed for *Tho. Underhill*) ſaith, 'It
'was none of the old Cauſe that the People ſhould have Liberty,
'and the Magiſtrate ſhould have no Power, in all Matters of
'God's Worſhip, Faith and Conſcience; and as it is not the old
'Cauſe, ſo it is not a good Cauſe; for, *Firſt*, it contradicteth
'the expreſs Revelation of the Will of God in the Holy Scri-
'ptures. *Moſes* had to doe in Matters of Religion as a Magi-
'ſtrate, and ſo the Ruling Elders that aſſiſted him, and ſo had
'the Kings of *Iſrael* and *Judah*, as it is well known; inſomuch,
'that in *Aſa*'s Days, they covenanted to put him to Death that
'would

'would not seek the Lord God of *Israel*—— Law and Provi-
'dence are quite changed, if toleration of false Worship, and
'other abuses of Religion, tend not to the Ruine of the Com-
'mon-wealth. It tends also to the destruction of the Church
'and Mens Souls, if all have leave to do their worst, to Preach
'up Infidelity, *Mahometanism*, *Popery*, or any other false Doctrine
'or Worship, against the great and necessary Truths.

'I leave it therefore to the Judgment of all Men, that are not
'fast asleep in their security, and utterly unacquainted with the
'advantages of the Papists, whether this design of engaging the
'Magistrate by a fundamental Constitution, not to meddle with
'Matters of Faith and Worship, but leave them all to Christ
'alone, be not the present setting up of Popery in *England*, and
'the delivering all the Fruit of our Labours, Prayers, and Victo-
'ries into the Papists Hands.

'Object. *But Liberty for Popery and Prelacy is still excepted.*

'*Answ.* By whom?—— But if there had been an exception
'against Popery, *&c.* put in, it would have been to little pur-
'pose, as long as a general Rule is laid down that condemneth
'that Exception: For if it be the standing Rule, That Matters
'of Religion and Faith, and all Matters of Worship, are out of
'the Magistrates Power; to say then, that Popery shall be ex-
'cepted from Liberty, is to say, The Magistrate shall intrude
'into the proper Office of Christ to restrain the Papists.

Mr. *Matthew Newcomen*, in a Sermon before the Parliament, *Sept.* 12. 1644. *Page* 31. saith, 'No Reformation of Religion
'now, now nothing will satisfie some, but a Toleration of all
'Religions, and all Opinions. Church-Government and Disci-
'pline is to some a Fiction, to others a Tyranny and Persecu-
'tion. Ah Brethren, this is a provocation, and will be a pro-
'vocation; for this God may turn us into the Wilderness a-
'gain.

Page 36. '——We are come to down-right Libertinism.
'There are two Opinions, which, if encouraged, will open a
'Door to *Turcism*, *Judaism*, *Atheism*, *Polytheism*, any monster of
'Opinion. The one is, That every Man is to be left to the Liber-
'ty of his own Religion, an Opinion most pernitious and destru-
'ctive as to the Souls of Men, so to the Common-weal of the
'Kingdom.—— That Liberty of believing what Men will (or
'of holding what Faith they please) is no other than a Liberty

'of

'of Erring, and of erring in a matter that concerns the eternal 'Salvation of the Soul, wherein to erre cannot but be moſt dange-'rous and deſtructive ——— Diverſity of Religion disjoints and di-'ſtracts the minds of Men, and is the ſeminary of perpetual Ha-'treds, Jealouſies, Seditions, Wars, if any thing in the World 'be, and in a little time; either a Schiſm in the State begets a 'Schiſm in the Church, or a Schiſm in the Church begets a Schiſm 'in the State; that is, either Religion and the Church is preju-'diced by civil Contentions, or Church Controverſies and Di-'ſputes about Opinions, break out into Civil Wars. Men will 'at laſt take up Swords and Spears inſtead of Pens, and defend 'by Arms, what they cannot do by Arguments. Once for all, It 'is the preſervation of Religion, and Reformation of it, which 'you have covenanted to endeavour, and not a Liberty of Opi-'nion, that will conſiſt with neither: It is the Extirpation of 'Hereſie and Schiſm that you have covenanted, which if it be 'connived at, why doth the Apoſtle reprove the *Corinthians* for 'their Schiſm ſo much? and why doth the Lord Jeſus commend 'the Angel of the Church of *Epheſus*, for trying thoſe which 'ſaid they were Apoſtles, and were not? And why is the Angel 'of the Church of *Thyatira* reproved for ſuffering that Woman '*Jezebel*, who called her ſelf a Propheteſs, to teach and ſeduce? 'If once we come to this, that any Man be ſuffered to teach 'what he pleaſeth, to ſeduce whom he liſt, to be of what Faith 'or Religion ſeems good in his own Eyes, farewel Covenant, 'farewel reformed Religion, farewel the Peace and Glory of '*England*, if that day once come. ——— It is not uſual, nay, it is 'not poſſible, that they which love God ſincerely, ſhould deſire 'to cheriſh differing Religions: For it is moſt certain, He 'that admits contrary Religions, believes neither of them.

In another Sermon at *Paul's*, *Feb.* 8. 1645. *p.* 12. Mr. *Newcomen* ſaith, 'If it be lawful for every Man to entertain and 'hold what Opinion he pleaſeth, how differing ſoever from 'the Opinion and Judgment of the reſt of the Church; yet be-'cauſe this is his Opinion and his Judgment is perſwaded of 'it, he muſt follow his own Judgment, and that this Liberty of 'practiſing his Judgment, be as ſome ſay *Liberty of Conſcience*, 'part of the Liberty purchaſed by Jeſus, and to reſtrain it, is, 'in their Language, Perſecution, Tyranny, &c. If this were true, 'ſurely *Paul* did very ill to charge the *Corinthians* with ſo much

Authority,

'Authority, to be of the ſame mind, and of the ſame Judgment '2 *Cor.* 13. 11. Might not ſome among the *Corinthians* have 'ſaid to *Paul*, This is a hard uſage, this is to rack a low Man 'to the ſame length with a taller, and to cut a tall Man to the 'ſtature of one that is low? (as *Procruſtes* did by his Gueſts to 'ſuit his Bed.) What the ſame Judgment, and the ſame Mind? 'Will not *Paul* allow difference of Lights and Sights? Might not 'ſome one among the *Corinthians* have ſaid, What if I am of 'Opinion that there is no Reſurrection, what hath *Paul* or any 'Man to do with that? It is my Conſcience, and it is my Liber-'ty, what hath any Man to do with my Conſcience, more than 'I with his? Might not *Hymeneus* have ſaid, What if it be my 'Opinion, That the Reſurrection is paſt already, 2 *Tim.* 2. 18. 'what hath *Paul* to doe with that? Yes, ſaith *Paul*, If ye perſiſt 'obſtinate I will Excommunicate you, *I will deliver you up to* '*Satan, that you may learn not to blaſpheme*, 1 *Tim.* 1. 20. Cer-'tainly this ſhelter, this *Aſylum* of Error, falſly called Liberty 'of Conſcience, was not thought of in former Times.

See more of the ſinfulneſs and very miſchievous Conſequences of Toleration in the Book of the Learned Presbyterian Miniſter, Mr. *Thomas Edwards*, entitled, *The caſting down of the laſt and ſtrongeſt hold of Satan, or a Treatiſe againſt Toleration, and pretended Liberty of Conſcience*; wherein, by Scripture, ſound Reaſon, Fathers, Schoolmen, Caſuiſts, Proteſtants, Divines of all Nations, Confeſſions of Faith of the reformed Churches, Eccleſiaſtical Hiſtories, and conſtant Practice of the moſt pious and wiſeſt Emperors, Princes, States, the beſt Writers of Politicks, the Experience of all Ages, yea, by divers Principles and Proceedings of Sectaries themſelves, as *Donatiſts*, *Anabaptiſts*, *Browniſts* and *Independants*, the unlawfulneſs and miſchief in a Chriſtian State or Kingdom, both of an univerſal Toleration of all Religions, and of a limited or bounded, of ſome Sects only, are clearly proved and demonſtrated, with all the material Grounds and Reaſons, brought for ſuch Tolerations, fully anſwered. Printed 1647.

Mr. Edmund Calamy *his Opinion concerning the Sinfulneſs of Separating from the publick Aſſemblies.*

Take heed of ſeparating from the Publick Aſſemblies of the Saints: I have found by experience, that all our Church Cala-

 mities

mities have ſprung from this Root. He that ſeparates from the publick Worſhip is like a man tumbling down a Hill, and never leaving till he comes to the bottom of it. I could relate many ſad Stories of perſons profeſſing Godlineſs, who out of diſlike to our Church-meetings, began at firſt to ſeparate from them, and after many Changes and Alterations, were turned ſome of them *Ranters*, ſome *Quakers*, ſome *Anabaptiſts*, ſome direct *Atheiſts*. But I forbear; you muſt hold Communion with all thoſe Churches with which Chriſt holds Communion; you muſt ſeparate from the Sins of Chriſtians, but not from the Ordinances of Chriſt. Take heed of Unchurching the Churches of Chriſt, leaſt you prove Schiſmaticks inſtead of being true Chriſtians. *Mr.* Edmund Calamy's *Godly Man's Ark, Epiſt. Dedic. to the Pariſh of* Aldermanbury, *Direction Fourteenth.*

A Sentence of Mr. Richard Baxter *concerning the evils and great danger of leaving Pariſh Churches.*

Conſider this; 'Tis the Judgment of ſome, That thouſands are gone to Hell, and ten thouſands upon their march thither, that in all probability had never come there, if they had not been tempted from the Pariſh Churches, for the enjoyment of Communion in a purer Church. *Mr.* Richard Baxter's *Epiſt. to ſeparate Congregations.*

Mr. Baxter *his Sence of the Evils of different Rites and Opinions, and of the neceſſity of Uniformity to preſerve the Church.*

From diverſity in Opinion, and external Rites, reſulteth Diſlike, thence Enmity, thence Oppoſition, thence Schiſm in Church, and Sedition in State, the State not ſtanding ſecure without the Church, nor the Church without Unity, nor Unity without Uniformity.

Votes

Votes of the Honourable Houſe of Commons, Feb. 5. 1662. *upon reading his Majeſty's gracious Declaration and Speech*, &c.

Die Mercurii 25. *Feb. & Regni Car.* 2. *Regis* 15°.

Reſolved nemine contradicente,

'THAT the humble Thanks of this Houſe be returned to 'his Majeſty, for his Reſolution to maintain the Act of 'Uniformity.

'*Reſolved alſo*, That it be preſented to the King's Majeſty, as 'the humble Advice of the Houſe, That no Indulgence be gran-'ted to the Diſſenters from the Act of Uniformity. Part of their Addreſs, which contains their Reaſons againſt Toleration, is as followeth.

'——After all this we moſt humbly beſeech your Majeſty to 'believe, that it is with extream unwillingneſs and reluctancy of 'Heart, that we are brought to differ from any thing which 'your Majeſty hath thought fit to propoſe. And though we do 'no way doubt, but that the unreaſonable Diſtempers of Mens 'Spirits, and the many Mutinies and Conſpiracies which were car-'ried on, during the late intervals of Parliament, did reaſonably 'incline your Majeſty to endeavour by your Declaration to give 'ſome allay to thoſe ill Humours, till the Parliament aſſembled, 'and the hopes of Indulgence if the Parliament ſhould conſent to 'it, eſpecially ſeeing the Pretenders to this Indulgence did ſeem 'to make ſome Titles to it, by virtue of your Majeſty's Declara-'tion from *Breda*. Nevertheleſs, we your Majeſty's moſt Duti-'ful and Loyal Subjects, who are now returned to ſerve in Par-'liament from thoſe ſeveral Parts and Places of your Kingdom, 'for which we are choſen, do humbly offer to your Majeſty's 'great Wiſdom, That it is in no ſort adviſable, that there be 'any Indulgence to ſuch Perſons, who preſume to diſſent from 'the Act of Uniformity, and the Religion eſtabliſh'd.——— 'We have alſo conſidered the Nature of the Indulgence propo-'ſed, with reference to theſe Conſequences which muſt neceſſa-'rily attend it.

'It will eſtabliſh Schiſm by a Law, and make the whole Go-'vernment of the Church precarious, and the Cenſures of it of no 'moment or conſideration at all.

'It will expoſe your Majeſty to the reſtleſs importunity of 'every Sect or Opinion, and of every ſingle Perſon alſo, who 'ſhall preſume to diſſent from the Church of *England*.

'It will be a cauſe of increaſing Sects and Sectaries, whoſe 'numbers will weaken the true Proteſtant Profeſſion ſo far, that 'it will at leaſt be difficult for it to defend it ſelf againſt them: 'And which is yet farther conſiderable, Thoſe numbers which 'by being troubleſome to the Government, find they can arrive 'to an Indulgence, will as their numbers increaſe, be yet more 'troubleſome, that ſo at length they may arrive to a general 'Toleration, and in time ſome prevalent Sect, will at laſt con-'tend for an Eſtabliſhment, which for ought can be foreſeen may 'end in Popery.

'It is a thing altogether without precedent, and will take away 'all means of convicting recuſants, and be inconſiſtent with the 'method, and proceedings of the Laws of *England*.

'Laſtly it is humbly conceived, that the Indulgence propoſed, 'will be ſo far from tending to the peace of the Kingdom, that 'it is rather likely to occaſion great diſturbance. *And on the con-'trary, that the aſſerting of the Laws, and the Religion eſtabliſhed, ac-'cording to the act of Uniformity, is the moſt probable means to produce 'a ſetled Peace and Obedience throughout the Kingdom.* Becauſe 'variety of profeſſions in Religion, when openly divulg'd, doth 'directly diſtinguiſh men into Parties, and withal gives them op-'portunity to count their numbers, which conſidering the Ani-'moſities that out of a Religious Pride will be kept on foot by 'the ſeveral Factions, doth tend directly and inevitably to open 'Diſturbance.

'Nor can your Majeſty have any ſecurity that the Doctrine 'or Worſhip of the ſeveral Factions, which are all governed 'by a ſeveral Rule, ſhall be conſiſtent with the Peace of the 'Kingdom.

'And if any Perſons ſhall preſume to diſturb the Peace of the 'Kingdom, we do in all humility declare, That we will for 'ever, and in all occaſions, be ready with our utmoſt endeavour 'and aſſiſtance to adhere to, and ſerve your Majeſty according 'to our bounden Duty and Allegiance.

Theſe

Theſe impregnable and unanſwerable Reaſons did the excellent Members of that Houſe alledge againſt Toleration; Reaſons full and clear, carrying with them all the advantages of ſtrength and evidence, and, as Dr. *Tompkins* ſaid deſervedly of them, in his Pleas for Toleration diſcuſſed. Theſe renowned Gentlemen did then ſhew, that they were able with their Pens to give an account of that Cauſe, for which very many of themſelves, and Fathers did honourably draw their Swords, and knew very well how to aſſert that Church by all the Rules of Chriſtian Prudence, as well as they did formerly ſet inimitable patterns of Chriſtian Courage in ſuffering for it. In theſe we may ſee and admire how thoſe glorious Worthies came up to the Greatneſs of themſelves, and of the Argument; and indeed they were both worthy of one another, they to defend, and that to be defended. And as nothing was ever better penn'd than thoſe Reaſons, ſo there was ſcarce ever a better occaſion. The beſt Church in *Europe* was then bore witneſs to by the beſt Houſe of Commons which ever ſat in this Nation. And theſe Votes ſhall ever remain as a laſting Monument, not only of their Zeal and Religion, but of the incomparable Endowments and Abilities of thoſe who drew them up.

A LETTER

A

LETTER

OF THE

MINISTERS

Of the CITY of

LONDON,

Preſented the Firſt of *January*, 1645. to the Reverend Aſſembly of Divines ſitting at *Weſtminſter*, by Authority of Parliament, againſt TOLERATION.

To our Reverend, Learned, and Religious Brethren, the Prolocutor, and the reſt of the Divines aſſembled, and now ſitting at *Weſtminſter* by Authority of Parliament, theſe preſent.

Reverend and beloved Brethren,

WE *are exceedingly apprehenſive of the deſirableneſs of the Church's Peace, and of the pleaſantneſs of Brethrens Unity, knowing that when Peace is ſet upon its proper baſis,* viz. *Righteouſneſs and Truth, it is one of the beſt*

beſt poſſeſſions, both delectable and profitable; like Aaron's Ointment, and the Dew of Hermon. It is true, by reaſon of different lights and different ſights among Brethren, there may be diſſenting in opinion; yet why ſhould there be any ſeparating from Church Communion? The Church's Coat may be of divers colours, yet why ſhould there be any rent in it? Have we not a touchſtone of Truth, the good word of God; and when all things are examined by that word, then that which is beſt may be held faſt; but firſt they muſt be known and then examined afterward. If our diſſenting Brethren, after ſo many importunate Entreaties, would have been perſwaded (either in zeal to the Truth, or in ſincere love to the Church's Peace and Unity among Brethren, or in reſpect to their own reputation by fair and ingenuous dealing, or in conſcience to their promiſe made with the Miniſters of London now five years ſince, or any ſuch like reaſonable conſideration) at laſt to have given us a full Narrative of their Opinions, and grounds of their Separation, we are perſwaded they would not have ſtood at ſuch a diſtance from us as now they do: But they choſe rather to walk by their own private lights, than to unboſom themſelves to us their moſt affectionate Brethren, and to ſet themſelves in an untrodden way of their own, rather than to wait what our covenanted Reformation, according to the Word of God and Examples of the beſt Reformed Churches, would bring forth. But the offence doth not end here, it is much that our Brethren ſhould ſeparate from the Church, but that they ſhould endeavour to get a warrant to authorize their ſeparation from it, and to have liberty (by drawing Members out of it) to weaken and diminiſh it, till (ſo far as lies in them) they have brought it to nothing; this we think to be plainly unlawful, yet this we underſtand is their preſent deſign and endeavour. Wherefore (Reverend Brethren) having had ſuch large experience of your Zeal of God's Glory, your care of his afflicted Church, your earneſt endeavours to promote the compleat Reformation of it, and

of

of your ready concurrence with us in the improvement of any means that might be found conducible to this end; we are bold to hint unto you these our ensuing Reasons against the Toleration of Independency in this Church.

I. *The desires and endeavours of* Independents *for a Toleration are at this time extreamly unseasonable and preproperous: for,*

1. *The Reformation of Religion is not yet perfected and setled among us according to our Covenant. And why may not the Reformation be raised up at last to such purity, and perfection that truly tender Consciences may receive abundant satisfaction for ought that yet appears?*

2. *It is not yet known what the Government of the* Independents *is, neither would they ever yet vouchsafe to let the World know what they hold in that point, though some of their party have been too forward to challenge the* London *Petitioners as* led with blind Obedience, and pinning their Souls upon the Priest's sleeve, *for desiring an establishment of the Government of Christ, before there was any model of it extant.*

3. *We can hardly be perswaded, That the* Independents *themselves (after all the stirs they have made amongst us) are as yet fully resolved about their own way wherewith they would be concluded, seeing they publish not their model (though they are nimble enough in publishing other things) and they profess Reserves, and new Lights, for which they will (no doubt) expect the like Toleration, and so* in infinitum. *It were more seasonable to move for Toleration when once they are positively determined how far they mean to go, and where they mean to stay.*

II. *Their desires and endeavours are unreasonable and unequal in divers regards.*

1. *Partly because no such Toleration hath hitherto been established (so far as we know) in any Christian State by the Civil Magistrate.*

2. *Partly*

2. *Partly becauſe ſome of them have ſolemnly profeſs'd, That they cannot ſuffer Presbytery; and anſwerable hereunto is their practice in thoſe places where Independency prevails.*

3. *And partly becauſe to grant to them and not to other Sectaries who are free born as well as they, and have done as good ſervice as they to the Publick (as they uſed to plead) will be counted Injuſtice and great Partiality; but to grant it unto all will ſcarce be cleared from great Impiety.*

III. *Independency is a Schiſm; for,*

1. Independents *do depart from our Churches, being true Churches, and ſo acknowledged by themſelves.*

2. *They draw and ſeduce our Members from our Congregations.*

3. *They erect ſeparate Congregations under a ſeparate and undiſcovered Government.*

4. *They refuſe Communion with our Churches in the Sacraments.*

5. *Their Miniſters refuſe to Preach among us as Officers.*

6. *Their Members, if at any time they join with us in hearing the Word and Prayer, yet they do it not as with the miniſterial Word and Prayer, not as Acts of Church Communion.*

Now we judge that no Schiſm is to be tolerated in the Church, † χισματα, 1 Cor. 1. 10. 1 Cor. 12. 25. * διχοστασιαι, Rom. 6. 17. *with* 1 Cor. 3. 3. Gal. 5. 20. † Schiſms. * Diviſions.

IV. *Many miſchiefs will inevitably follow upon this Toleration, and that both to Church and Common-wealth.*

Firſt, *To the Church, as,*

1. *Cauſeleſs and unjuſt revolts from our Miniſtry and Congregations.*

2. *Our Peoples minds will be troubled, and in danger to be ſubverted, as* Acts 15. 24.

3. *Bitter heart-burnings among brethren will be fomented and perpetuated to poſterity.*

4. *The godly, painful and Orthodox Miniſtry will be diſcouraged and deſpiſed.*

5. *The life and power of Godlineſs will be eaten out by frivolous diſputes and vain janglings.*

6. *The whole courſe of Religion in private families will be interrupted and undermined.*

7. *Reciprocal duties between perſons of neareſt and deareſt relations will be extreamly violated.*

8. *The whole work of Reformation, eſpecially in Diſcipline and Government, will be retarded, diſturbed, and in danger of being made utterly fruſtrate and void, whilſt every perſon ſhall have liberty upon every trivial diſcontent at Presbyterial Government and Churches, to revolt from us and liſt themſelves in ſeparated Congregations.*

9. *All other Sects and Hereſies in the Kingdom will be encouraged to endeavour the like Toleration.*

10. *All other Sects and Hereſies in the Kingdom will ſafeguard and ſhelter themſelves under the wings of* Independency, *and ſome of the* Independents *in their Books have openly avowed, that they plead for Liberty of Conſcience as well for others as themſelves.*

11. *And the whole Church of* England *in ſhort time will be ſwallowed up with deſtraction and confuſion. And God is not* the Author *of Confuſion but of Peace,* 1 Cor. 14. 33.

Secondly, *To the Common-wealth. For,*

1. *All theſe miſchiefs in the Church will have their proportionable influence upon the Common-wealth.*

2. *The Kingdom will be wofully weakned by ſcandals and Diviſions, ſo that the enemies of it both Domeſtical and Foreign will be encouraged to plot and practiſe againſt it.*

3. *It is much to be doubted, leſt the power of the Magiſtrate, ſhould not onely be weakned, but even utterly overthrown,*

thrown, conſidering the principles and practices of Independents, *together with their compliance with other Sectaries, ſufficiently known to be Anti-Magiſtratical.*

V. *Such a Toleration is utterly repugnant and inconſiſtent with that ſolemn League and Covenant for Reformation and Defence of Religion, which not only both Houſes of Parliament, but alſo perſons of all ſorts in both Kingdoms of* England *and* Scotland *have ſubſcribed, and with hands lifted up to the moſt high God have ſworn: Which Covenant likewiſe both you, and we, and thoſe that moſt earneſtly purſue the eſtabliſhment of this Toleration, have made, (or ſhould have made)* in the preſence of Almighty God the ſearcher of all hearts, with a true intention to perform the ſame as we ſhall anſwer at that great day, when the ſecrets of all hearts ſhall be diſcloſed. For,

1. *This is oppoſite to the Reformation of Religion* according to the Word of God, and the example of the beſt Reformed Churches, *Article* 1.

2. *It is deſtructive to the three Kingdoms* neareſt conjunction and uniformity in Religion and Government, which might lead us and our Poſterity after us as brethren to live in Faith and Love, *Art.* 1.

3. *It is plainly contrary to that extirpation of* Schiſm, and whatſoever ſhall be found contrary to ſound Doctrine, and the power of Godlineſs, *which we have ſworn* ſincerely, really, and conſtantly to endeavour without reſpect of perſons, *Art.* 2.

4. *Hereby we ſhall be involved in* the guilt of other mens ſins, and thereby be endangered to receive of their plagues, *Art.* 2.

5. *It ſeems utterly impoſſible (if ſuch a Toleration ſhould be granted) that the* Lord ſhould be one, and his name one in the three Kingdoms, *Art.* 2.

6. *This will palpably* hinder the Reformation of Religion; *Inevitably* divide one Kingdom from another, *and*

unhappily make Factions and Parties among the people, contrary to this League and Covenant, *of which evil offices whosoever shall be found guilty, are reputed in the words of the Covenant*, Incendiaries, Malignants, or evil Instruments, to be discovered, that they may be brought to publick Trial, and receive condign Punishment, *Art.* 4. *and* 5.

These are some of the many considerations which make deep impression upon our Spirits against that great Diana *of* Independents, *and all the Sectaries so much cried up by them in these distracted times*, viz. A Toleration, A Toleration. And however, none should have more rejoiced than our selves in the establishment of a brotherly, peaceable and Christian Accommodation; yet this being utterly rejected them, we cannot dissemble how upon the forementioned grounds, we detest and abhor the much endeavoured Toleration. *Our bowels, our bowels are stirred within us, and we could even drown our selves in tears, when we call to mind how long and sharp a travel this Kingdom hath been in for many years together, to bring forth that blessed fruit of a pure and perfect Reformation, and now at last, after all our pangs, and dolours, and expectations, this real and thorough Reformation is in danger of being strangled in the birth by a lawless Toleration that strives to be brought forth before it.*

Wherefore (Reverend and beloved Brethren) we could not satisfie our selves till we had made some discovery of our thoughts unto you about this matter, not that we can harbour the least jealousie of your zeal, fidelity, or industry in the opposing and extirpating of such a root of gall and bitterness as Toleration is and will be, both in present and future ages; but that we may, what lies in us, endeavour mutually to strengthen one anothers resolutions against the present growing evils, and that our Consciences may not smite us another day for sinful silence, or sluggish deficiency in any point

of

of duty tending to the Glory of Christ, Honour of the Truth, Peace of the Church, Perfection of Reformation, Performance of our Covenant, and benefit of present and succeeding Generations.

From *Sion* Coll. *London, Decemb.* 18. 1645.

Subscribed by us your affectionate Brethren, and Fellow-labourers in the work of the Ministery, to whom Truth and Peace is very precious.

Sir *Fr. Walsingham's* Letter to Monsieur *Critoy*, concerning the Queen's Proceedings against both *Papists* and *Puritans*.

SIR,

WHereas you desire to be advertiz'd, touching the proceedings here in Ecclesiastical Causes, because you seem to note in them some Inconstancy and Variation, as if we inclined sometimes to one side, and sometimes to another; and as if that Clemency and Lenity were not used of late, that was us'd in the beginning: All which you imputed to your own superficial Understanding of the Affairs of this State, having, notwithstanding Her Majesty's doing in singular Reverence, as the real Pledges which she hath given unto the World of her Sincerity in Religion, and of the Wisdom in Government, well meriteth.

I am glad of this occasion, to impart that little I know in that Matter unto you, both for your own Satisfaction, and to the end you may make use thereof, towards any that shall not be so modestly and reasonably minded, as you are.

I find Her Majesty's Proceedings to have been grounded upon two Principles.

The one, That Consciences are not to be forced, but to be won and reduced by force of Truth, with aid of Time,

and

and use of good means of Instructions and Perswasion.

The other, That Causes of Consciences, when they exceed their bounds, and grow to be matter of Faction, lose their Nature, and that Sovereign Princes ought distinctly to punish their Practices and Contempt, though coloured with the pretences of Conscience and Religion.

Ascending to these Principles, Her Majesty coming to the Crown, utterly disliking the Tyranny of Rome, *which had used by Terrour and Rigour to settle Commandments of Mens Faith and Consciences; tho', as a Princess of great Wisdom and Magnanimity, She suffered but the Exercise of one Religion; yet her Proceedings towards the* Papists *was with great Lenity, expecting the good Effects which Time might work in them; and therefore Her Majesty revived not the Laws made in the* 28th. *and* 35th. *of her Father's Reign, whereby the Oath of Supremacy might have been offered at the King's pleasure to any Subject, so he kept his Conscience never so modestly to himself, and the refusal to take the same Oath, without further Circumstances, was made Treason. But contrariwise, Her Majesty not liking to make Windows into Mens Hearts and secret Thoughts, except the abundance of them did over-flow into overt and express Acts or Affirmations, tempered Her Law so, as it restraineth every manifest Disobedience, in impugning and impeaching, advisedly and maliciously, Her Majesty's Supream Power, maintaining and extolling a Foreign Jurisdiction: And as for the Oath, it was altered by Her Majesty, into a more grateful Form: The hardness of the Name and Appellation of Supream Head, was removed, and the Penalty of the refusal thereof, turned only to disablement to take any Promotion, or to exercise any Charge, and yet of Liberty to be reinvested therein, if any Man should accept thereof, during his Life. But after, when* Pius Quintus *Excommunicated Her Majesty, and the Bulls of Excommunication were published in* London, *whereby Her Majesty was in a sort proscribed, and that thereupon*

as upon a principal motive or preparative, followed the Rebellion in the North, *yet because the ill Humours of the Realm were by that Rebellion partly purged, and that she feared at that time no foreign Invasion, and much less the attempt of any within the Realm, not back'd by some potent Power and Succour from without, She contented her self to make a Law against that special Case of bringing in, and publishing any Bulls, or the like Instruments; whereunto was added a Prohibition, upon pain, not of Treason, but of an inferiour degree of punishment, against the bringing of the* Agnus Dei's, *and such other Merchandice of* Rome, *as are all known, not to be any essential part of the* Romanists *Religion, but only to be used in practice, as Love-tokens, to inchant and bewitch the Peoples Affections from their Allegiance to their natural Soveraign. In all other Points Her Majesty continued her former Lenity: But when about the Twentieth Year of Her Reign, She had discovered in the King of* Spain *an intention to invade Her Dominions; and that a principal part of the Plot, was to prepare a Party within the Realm, that might adhere to the Foreigner; and that the Seminaries began to blossom, and to send forth daily Priests, and professed Men, who should by Vow taken at* Shrift, *reconcile her Subjects from their Obedience, yea, and bind many of them to attempt against Her Majesty's Sacred Person; and that, by the Poison which they spread, the Humours of most Papists were altered, and that they were no more Papist in Conscience, and of Softness, but Papist in Faction: Then were there new Laws made, for the Punishment of such as should submit themselves to such reconcilements, or renunciation of Obedience. And because it was a Treason carried in the Clouds, and in wonderful Secrecy, and come seldom to light, and that there was no presuspicion thereof so great, as the Recusancy to come to Divine Service, because it was set down by their Decrees, that to come to Church before Reconciliation was*

to live in Schism; but to come to Church after Reconcilement, was absolutely Heretical and Damnable. Therefore there were added Laws containing punishment Pecuniary, viz. such as might not enforce Consciences, but to infeeble and impoverish the means of those about whom it resteth indifferent and ambiguous, whether they were reconciled or not: And when, notwithstanding all this provision, the Poison was dispersed so secretly, as that there was no means to stay it, but by restraining the Merchants that brought it in: Then, lastly, there was added a Law, whereby such seditious Priests, of new Erection, were exiled; and those that were at that time within the Land, shipped over, and so commanded to keep hence upon pain of Treason. This hath been the proceeding, though intermingled, not only with sundry Examples of her Majesty's Grace towards such as in her Wisdom she knew to be Papist in Conscience, and not Faction and Singularity, but also with extraordinary mitigation towards the Offenders in the highest degree, committed by Law, if they would but protest, that if in Case this Realm should be invaded with a Foreign Army, by the Pope's Authority, for the Catholick Cause, as they term it, they would take part with her Majesty, and not adhere to her Enemies.

For the other Party, which have been offensive to the State, though in another Degree, which named themselves Reformers, and we commonly call Puritans, *this hath been the proceeding towards them. A great while, when they inveighed against such abuses in the Church, as Pluralities, Non-residence, and the like; their Zeal was not Condemned, only their Violence was sometimes Censured. When they refused the use of some Ceremonies and Rites, as Superstitious, they were tolerated with much Connivency and Gentleness; yea, when they called in Question the Superiority of Bishops, and pretended to a Democrary in the Church; yet, their Propositions were here considered, and by contrary*

trary Writings debated and discussed; yet all this while, it was perceived that their Course was dangerous, and very popular: As, because Papistry was odious, therefore it was ever in their Mouths, That they sought to Purge the Church from the Reliques of Papistry; a thing acceptable to the People, who love ever to run from one extream to another.

Because multitudes of Rogues, and Poverty was an Eyesore, and a dislike to every Man; therefore they put into the Peoples head, That if Discipline were planted, there should be no Vagabonds nor Beggars, a thing very plausible: And in like manner they promised the People, many of the impossible wonders of their Discipline; besides, they opened to the People a way to Government, by their Consistory and Presbytery; a thing, though in consequence no less prejudicial to the Liberties of private Men, than to the Soveraignty of Princes, yet in first shew very Popular. Nevertheless this, except it were some few that entered into extream contempt, was born with, because they pretended in dutiful manner to make Propositions, and to leave it to the Providence of God, and the Authority of the Magistrate. But now of late Years, when there issued from them that affirmed, the consent of the Magistrate was not to be attended; when under pretence of a Confession, to avoid Slander and Imputations, they combined themselves by Classes and Subscriptions, when they descended into that vile and base means of defaming the Government of the Church by ridiculous Pasquils; when they began to make many Subjects in doubt to take Oaths, which is one of the fundamental Parts of Justice in this Land; and in all places, when they began both to vaunt of their strength, and number of their Partizans and Followers, and to use Comminations that their Cause would prevail, through Uproar and Violence; then it appeared to be no more Zeal, no more Conscience, but meer Faction and Division: And therefore, though the State were compelled

to hold ſomewhat a harder hand to reſtrain them than before, yet was it with as great moderation, as the Peace of the State or Church could permit. And therefore, Sir, to conclude, conſider uprightly of theſe matters, and you ſhall ſee Her Majeſty is no more a Temporizer in Religion: It is not the ſucceſs Abroad, nor the Change of Servants here at Home, can alter her; only as the things themſelves alter, She applied her Religious Wiſdom to Methods correſpondent unto them, ſtill retaining the Two Rules before mentioned, in dealing tenderly with Conſciences, and yet in diſcovering Faction from Conſcience, and Softneſs from Singularity. Farewel.

Your loving Friend,

Fr. Walſingham.

The Learned Dr. *Burnet*, now the Right Reverend Biſhop of *Sarum*, firſt publiſhed this Letter in the ſecond Part of his Hiſtory of the Reformation, *Pag.* 418. and had he joined it to his Preface of Perſecution before *Lactantius* his Book of the Death of Perſecutors, it would have vindicated the Proceedings againſt Diſſenters in the Reign of King *Charles* II. from the odium of Perſecution, when the Laws were ſo juſtly and deſervedly Executed againſt them, for their inſolent provocations.

This Sir *Francis Walſingham* was ſometime before a Friend and Favourer of the Puritanical Party, and therefore he is not in the leaſt to be ſuſpected of doing them wrong, in the Account which he hath given of their unruly, boiſterous Carriage to the Government.

The Lord Keeper *Puckering* gave the like Account of their ungovernable Temper, and how dangerous they were to the Government, in his Speech to the Houſe of Lords, by Queen *Elizabeth's* Command, which you have in the following Page.

Lord

Lord Keeper *Puckering*'s Speech.

IN the day of Queen *Elizabeth* the *Puritans* as well as *Papists*, perſecuted her Majeſty ſo vigorouſly, that they thereby open'd the door, and prepared the way to the *Spaniſh* Invaſion, and although they were very troubleſome, and made a noiſe with their great numbers, which would ariſe by diſobliging them, which were implicite threatnings, to awe her Majeſty into a favourable compliance with their inſolent demands, yet even in that critical time, when ſhe was inviron'd about with potent Enemies from abroad, ſhe was nothing terrified with the impetuous clamours of theſe domeſtick Foes, nor would ſhe ſtoop ſo much beneath the Honour and Dignity of the Government as to condeſcend, even in that juncture of time, to their unreaſonable as well as ungodly deſires. And though they had alſo great favourers of them at Court, as the Earl of *Leiceſter*, Sir *Francis Walſingham* and others, that were ready to plead in their behalf, yet would not her Majeſty be prevail'd upon in favour or out of fear of them, to doe the true Religion and the Church ſo much wrong as to grant them any Indulgence. She did not like the *Hobbian* Politicks of the preſent age, nor would ſhe adventure upon the diſpleaſing of God and the making him her enemy, to gratifie them and gain their Friendſhip, by eſtabliſhing ſo great a ſin as Schiſm or Toleration is, but having a good Cauſe and truſting in God for a Bleſſing on it, ſhe was ſo far from giving them any Indulgence, out of fear of their great numbers, of which they boaſted not a little, that ſhe proceeded againſt them with greater courage and reſolution, and immediately before the *Spaniſh* Invaſion, ſhe moved the Parliament againſt them, and gave order to the then Lord Keeper *Puckering* to warn the Parliament not to hearken to them: which accordingly he did in his ſpeech, in the houſe of Lords in the following words.

" ——— Eſpecially you are commanded by her Majeſty to take " heed, that no ear be given, nor time afforded to the weari- " ſome Sollicitations of thoſe that are commonly called *Puritans*, " wherewithal the late Parliaments have been exceedingly im- " portun'd, which ſort of men, while in the giddineſs of their " Spirits, they labour and ſtrive to advance a new Eldership,

" they do nothing elſe but diſturb the good repoſe of the Church, " and the Common-wealth, which is as well grounded for the " Body of Religion it ſelf, and as well guided for the diſcipline " as any Realm that pr ofeſſeth the Truth. ——And as the pre- " ſent caſe ſtandeth it may be doubted, whether they or the Je- " ſuits do offer more danger, or be more ſpeedily to be repreſ- " ſed. For albeit the Jeſuits do empoiſon the hearts of her " Majeſty's Subjects under a pretext of Conſcience, yet they do " it but cloſely and only in privy corners, but theſe men do both " publiſh in their printed Books, and teach in all their Conven- " ticles, ſundry opinions, not only dangerous to the well ſet- " led State and Policy of the Realm, by putting a Pique between " the Clergy and the Laity, but alſo much derogatory to her ſa- " cred Majeſty and her Crown, as well by the diminution of her " antient and lawful revenues, and by denying her highneſs Pre- " rogative and Supremacy, as by offering peril to her Majeſty's " ſafety in her own Kingdom. In all which things (however in " many other points, they pretend to be at War with the *popiſh* " Jeſuits, yet) by the Separation of themſelves from the unity " of their fellow Subjects, and by abuſing the ſacred Authority " and Majeſty of their Prince, they do both join and concur with " the Jeſuits in opening the door and preparing the way to the " *Spaniſh* Invaſion that is threatned againſt the Realm.

And 'tis worth the obſervation, ſays Dr. *Heylin* in his Hiſtory of the *Preſbyterians*, pag. 280. That the *Puritans* were then moſt buſie, as well in ſetting up their Diſcipline, as in publiſhing railing and ſeditious Pamphlets, when the *Spaniards* were hovering on the Seas with their terrible Navy; at what time they conceived and not improbably, that the Queen and Council would be otherwiſe buſied, than to take notice of their practices, or ſuppreſs their doings; or rather that they durſt not call them into queſtion, for their words or actions, for fear of alienating the affections of ſo ſtrong a party as they had raiſed unto themſelves. The ſerious apprehenſion of which miſchievous counſels prevail'd ſo far on *Leiceſter* and *Walſingham* that they did abſolutely renounce any farther interceſſion for them, profeſſing that they had been horribly abuſed with their Hypocriſie. And it is as obſervable, that their ſo much boaſted of great numbers immediately did abate when the Laws were executed upon them, and they preſently ſubmitted as ſoon as they did perceive that the Government

ment would no longer trifle with them and endure their insolencies. So likewise as Dr. *Tompkins* observes in his Pleas for Toleration discuss'd; It happened in King *James* I. his days, their loud clamours were presently silenced as soon as ever the King declared himself resolute at the Conference at *Hampton-Court*. Nor would the Act of Uniformity made in the Year 1662, have had any less effect, if it had not been accompanied with a general discourse at the same time of a Toleration to follow immediately upon it, the hopes of which hinder'd many *Nonconformists* from conforming. However the awe of this Act, and the levying sometimes a Shilling for absenting from the Church, wrought ry good effects; insomuch that in most places, where *Fanaticks* did greatly abound, they were reduced to conformity, and in a great City of this Nation, containing fourteen Parish Churches, as a Divine of good note that lived in it, hath publish'd to the World, there were not above six or seven that absented from the Church, till the *Popish* and *Fanatick* interest, in Conjunction together, procured a Toleration in 1672, which drew them away from the Church again; but upon the cancelling of that mischievous Indulgence, and the using of a little severity in levying from some few of them, their Shillings for absenting from Church, they repair'd as formerly to their Parish Churches, and a Dissenter was very rarely to be found. So that although King *Charles* the second in his Indulgence, declared, that in twelve Years the Severities of the Laws, had not work'd the desired end in bringing *Dissenters* to close with the Church of *England*, and that King *James* the second in his Declartion for Toleration asserts, That *all the endeavours that have been used in the last four reigns, for bringing this Kingdom to an Unity in Religion have been ineffectual*, it was not because the means were defective or insufficient, for the working this design, but because the Laws which were enacted for this purpose were so much neglected, or so often intermitted, which if they had been steadily or constantly put in execution, would have thoroughly cured the Nation of Divisions, but when they were only upon some short and sudden fit put in execution, and such frequent Connivences and Indulgences given afterwards, to countenance and impower the Ring-leaders of the several Sectaries, to seduce from the Church, and to propagate and increase their Parties, it could not be expected that the dissenting Parties should close with the Church. And as the Learned Dr. *Burnet*,

vet, now the Right Reverend Biſhop of *Sarum*, well notes, in his reflections on the Declaration for *Liberty of Conſcience*. pag. 3. *We can ſee no reaſon to induce us to believe that a Toleration of Religion was propoſed with any other deſign, but either to divide us, or to lay us aſleep for the deſtroying us.* The Popiſh *Party*, as he rightly ſays, *Since Queen* Elizabeth's *gentle reign, has been ever reſtleſs, and has had credit enough at Court, during the three laſt reigns, not only to ſupport it ſelf, but to diſtract and divert us, by fomenting of our differences, and by ſetting on Toleration, &c.* and as he further judiciouſly obſerves, while ſuch (intermitting) Methods were uſed, *and the Government as in an ague divided between hot and cold fits, no wonder if Laws ſo unſteadily executed, have failed of their effect.*

But if the Government ſhall think it fit to imitate that prudent excellent Princeſs, and in inſtead of ſhewing any fear of the Diſſenters, put the Laws moderately in execution againſt them, we ſhall no doubt in a ſhort time find the good effects of it, in the happy uniting them to the Church of *England*, to the great diſappointment and grief of the *Papiſts*. And till this be done we can expect no other than Confuſion and diſorder in the Church and Diſtraction in the State. And the Book that was written in the *Oliverian* days by a learned *Preſbyterian*, intituled, *Wholeſome Severity* reconciled with Chriſtian Liberty, licenced by *Ja. Cranford*, will juſtifie ſuch a proceeding againſt the ſeveral ſorts of *Diſſenters*, and vindicate it from the odious Imputation of Perſecution. In which Book there is this memorable ſentence, *That Liberty of Hereſie and Schiſm is no part of the Liberty of Conſcience, which Chriſt hath purchaſed for us, but that under theſe fair colours, and handſome pretexts, Sectaries infuſe their poiſon, their pernitious, God-provoking, Truth-defacing, Church-ruinating, and State-ſhaking Toleration.*

The Character which the Great and good Arch-biſhop *Whitgift* gave of the turbulent Spirits of the *Puritans*, is very conſiderable, in a Letter of his to the Privy Council, which was occaſion'd, by a Paper of ſome *Suffolk* Miniſters. "True it is, ſaith he, "they are no *Jeſuits*, neither are they charged to be ſo, but "notwithſtanding they are contentious in the Church of *England*, "and by their Contentions, they miniſter occaſion of offence to "thoſe which are ſeduced by *Jeſuits*, and give the Sacraments "againſt the Form of publick Prayer, us'd in this Church and by "Law eſtabliſh'd, and thereby increaſe the number of them, and "confirm them in their willfulneſs. They alſo make a Schiſm in the

"Church,

" Church, and draw many other of her Majeſty's Subjects to the " miſliking of her Laws and Government in Cauſes Eccleſiaſti- " cal; ſo far are they from perſwading Men to Obedience; or, " at leaſt, if they perſwade them to it, in the one part of her " Authority in Cauſes Civil, they diſſwade them from it, as " much in the other in Cauſes Eccleſiaſtical; ſo that, indeed, " they pluck down with the one hand, that which they ſeem to " build with the other.

And is is truly obſerved by Doctor *Tompkins*, in his Pleas, *&c. Pag.* 141. That notwithſtanding all the Zeal which the *Non-conformiſts* doe declare againſt *Popery*, it is well known, that they have, and (as their Intereſt leads them) can ſtill, join both Counſels and Arms together. The leading Men of both Parties in *Ireland*, were wonderfully great together, all the while that the Deſign was managing againſt the Earl of *Strafford*. And here in *England*, in the Declaration which King *Charles* I. ſet forth, concerning the Succeſs of the Battel at *Edgehill*, on *October* 23. 1643. he hath left this Memorial to all Poſterity. *All Men know the great number of Papiſts which ſerve in their Armies, Commanders and others; the great Induſtry to corrupt the Loyalty and Affection of all our loving Subjects of that Religion; the private Promiſes and Undertakings that they have made to them, That if they would aſſiſt them againſt us, all the Laws made in their prejudice ſhould be repealed.*

The Popiſh Party alſo, uſed the ſame perſwaſive methods in the late Days of King *James* the Second, to allure the Diſſenters to join with them, for the pulling down the Eſtabliſhed true Religion, and how effectually this Bait was ſwallowed by them, and into what a helliſh Confederacy theſe two Brethren in Iniquity enter'd together for the Deſtruction of the Church of *England*, their many ſcandalous Addreſſes, and other their libellous Invectives againſt the Church of *England* (which were ſtuffed with the moſt inveterate Hatred, Rancour and Malice that Hell could deviſe againſt it) do abundantly teſtifie; nor can I better expreſs ſuitably to their deſerts, how fooliſhly as well as criminally, they acted in thoſe Days, inconſiſtent with Prudence, Honeſty, and their former Clamours againſt Popery and Arbitrary Government. Then, in the Words of a late Author, their Friend and Favourer, who profeſſes a great deal of kindneſs for them in many Pages of his Book, Entitled,

A Re-

A Repreſentation of the threatning Dangers impending over Proteſtants in Great Britain, *before the coming of his Highneſs the Prince of* Orange. In this Book, notwithſtanding the good will he ſhews to the Diſſenters, and his undeſerved Cenſures and Reproaches of the Church of *England*, which very ſpitefully do abound in it, yet when he came to conſider the Diſſenters ſiding ſo much with the *Papiſts*, and the brave oppoſition the Members of the Church of *England* made againſt Popery, it drew from him ſmart reflections on the one, and very high Commendations of the other, according to the juſt Merits; inſomuch that by reaſon of the Diſſenters many flattering Addreſſes, and their countenancing and defending the King's Arbitrary unjuſtifiable Proceedings, he ſays of them, *Pag.* 44. *The World has juſt ground to ſay, That the Phanaticks are not governed by Principles, but that the meaſures they walk by, are what conduceth to the private and perſonal Benefit, or what lies in a tendency to their loſs and prejudice; and that it was not King* Charles *II. his Uſurping an Arbitrary and Illegal Power that offended them, but that they were not the Objects in whoſe favour it was Exerciſed.* And *Pag.* 46. he ſaith this of them, 'Notwithſtanding all the danger from Popery that the Nation was 'expoſed unto, and all the hazard that the Souls of Men were 'in, of being poiſoned with Romiſh Principles; yet inſtead of 'Preaching or Writing againſt any of the Doctrines of the 'Church of *Rome*, they agreed among themſelves, and with ſuch 'of their Congregations as approved of their procedure, not 'ſo much as to mention them, but to leave the Province of 'defending our Religion, and of detecting the falſhood of Papal 'Tenets, to the Paſtors and Gentlemen of the Church of *England*. And being asked (as he knew of ſome that were) why 'they did not preach againſt Antichriſt, and confute the Papal 'Doctrines? they very gravely replied, That by preaching Chriſt 'they did preach againſt Antichriſt, and that by teaching the Go'ſpel they refuted Popery; which is ſuch a piece of fraudulent 'and guileful Subterfuge, that I want words (bad enough) to 'expreſs the Knavery and Criminalneſs of it. It was but the other 'Day that the conformable Clergy were repreſented by ſome of 'the Diſſenters, not only as favourers of Popery, but as endeavouring to hale it in upon us, by all the methods and ways 'that lay within their Circles; and yet now the whole Defence 'of the reformed Religion muſt be entirely divolved into their 'Hands:

'Hands: And when all the ſluces were pulled up, that had been 'made to hinder Popery from overflowing the Nation, they 'were left alone to ſtem the Inundation, and prevent the Deluge. 'They, among the *Phœnicks*, that boaſted to be the moſt avow-'ed and irreconcilable Enemies of the Church of *Rome*, were not 'only become altogether ſilent, when they ſaw the Kingdom 'peſtered with a ſwarm of buſie and ſeducing Emiſſaries, but 'were turned Advocates for that Arbitrary Paper, whereby we 'were ſurrendered as a prey unto them; *and did make it their 'Buſineſs to detract from the Reputation of the National Miniſters, who with a Zeal becoming their Office, and a Learning which deſerves to be admired, did ſet themſelves in oppoſition to that croaking fry, and did enough by their excellent and inimitable writings to ſave People from being deluded and perverted, if either unanſwerable Confutations of* Popery, *or demonſtrative Defences of the Articles and Doctrines of the Reformed Religion, can have any efficacy upon the minds of Men.*

The Members of the Church of *England* wrote then above 220. Books againſt *Popery*, when there were not above one or two writ by the *Non-conformiſts*, as is to be ſeen in the late Liſt or Accompt that was publiſhed of them.

And this Author farther ſaith, 'Among other fulſome Flatte-'ries made to his Majeſty by an addreſſing Diſſenter, he found 'this hypocritical and ſhameful Adulation, namely, *That if 'there ſhould remain any Seeds of Diſloyalty in any of his Subjects, 'the tranſcendant Goodneſs exerted in his Declaration, would mor-'tifie and kill them:* To which he might have added with more 'Truth, That the ſame tranſcendant Goodneſs had almoſt de-'ſtroy'd all the Seeds of their Honeſty, and mortified all their 'Care and Concernment for the Intereſt of *Jeſus Chriſt*, and for 'the Reformed Religion.

'Their old ſtrain of zealous Preaching againſt the Idolatry of '*Rome*, and concerning the coming out of *Babylon*, my People, 'were grown out of Faſhion with them — And whoſoever ſhould 'come into their Aſſemblies, would think, (for any thing that he 'there heard delivered from their Pulpits) that ſhe, which was 'the Whore of *Babylon* a few Years ago, were now become a 'Chaſte Spouſe; and that what were heretofore the damnable 'Doctrines of *Popery*, were of late turned innocent and harmleſs 'Opinions. — And as they are already arrived, to believe a 'Roman Catholick the beſt King, ſo they may, in a little time,

'come to esteem *Papists* for the best Christians. This and a great deal more to the same purpose you may find in this Book, of smart reflections upon the Dissenters scandalous and abominable wicked Confederacy with the *Papists*, for the subverting the true reformed Religon.

The Troublers of our *Israel* being thus plainly manifested to the World, and a true Discovery made in the several Collections, from whence the Evils and Miseries did principally arise, that have befallen our Church, and State, since the days of Queen *Elizabeth* unto these present times, and which will undoubtedly bring Ruine, Confusion, and Disorder on both, if not seasonably and effectually redressed; for so the Fountain of Truth and Wisdom tells us, *Matth.* 12. 25. *That a Kingdom divided against it self is brought to desolation, and every City or House divided against it self cannot stand?* The foregoing accounts are therefore humbly offer'd to the serious perusal of our Church and State-Physicians, the Parliament and Convocation to find out and apply proper means and remedies, for the preventing the farther growth of these mischiefs, which not only threaten, but genuinely tend and hasten to the destruction of the true establish'd Religion, and of our Nation.

And that they may zealously go about this good work, and effectually finish it, it is the Interest and Duty of all good Christians to pray for them both, as we are taught in that excellent Form in our Liturgy, "That God would be pleased to direct and pro-"sper all their Consultations to the Advancement of his Glory, the "good of his Church, and the Safety, Honour and Well-fare of "their Majesties and Kingdoms. That all things may be so orde-"red and setled by their endeavours upon the best and surest Foun-"dations, that Peace and Happiness, Truth and Justice, Religion "and Piety may be establish'd among us for all Generations.

And it is no less the Duty of all that profess themselves Members of our Church, to be sincerely minded, and not to be mockers with God, but earnestly to seek and endeavour after the freeing us from those evils, which we pray to be delivered from, in our Litany, *viz.* From all Sedition, privy Conspiracy and Rebellion, from all false Doctrine, Heresie and Schism, from hardness of Heart, and contempt of God's Word and Commandments; and that after the putting up these Petitions in the Church to the Throne of Grace, that all who profess and call themselves Christians

ſtians, may be led into the way of Truth, and hold the Faith in Unity of Spirit, in the bond of Peace, and Righteouſneſs of Life; and that God would give to us and all Nations Unity Peace and Concord, and bring into the way of Truth all ſuch as have erred and are deceived, none of us may be found ſuch wretched ſelf-condemners in our Practice, and wicked Prevaricators with God and the Church, as to act directly contrary to what we pray for, in the promoting of a Connivence, Toleration, or Libertiniſm, which will eſtabliſh Schiſm, propagate and multiply Hereſies, breed Diſcord and Diviſions, and will alſo impower and commiſſion Satan to ſow his tares and to ſeduce multitudes from the ways of Truth, Peace, Unity and Righteouſneſs, and when people are left at Liberty, in matters of Religion, to do what ſeemeth good in their own eyes, they ſeldom do what is good in the Lord's eyes, but are laid open to great Temptations of being drawn away into the paths of the moſt dangerous errors.

Happy is he that condemneth not himſelf, in that which he alloweth, Rom. 14. 22.

Be not deceived, God is not mocked; for whatſoever a man ſoweth that ſhall he reap, Gal. 6. 7.

St. *Paul's* Prophecy of the Downfal and Suppreſſion of ſeducing Separatiſts or Dividers, 2 *Tim.* 3. 8, 9.

Now as Jannes and Jambres (Ægyptian Magicians) *withſtood Moſes, ſo do theſe alſo reſiſt the Truth: men of corrupt minds, reprobate concerning the Faith. But they ſhall proceed no further: for their folly ſhall be manifeſted as theirs alſo was.*

FINIS.